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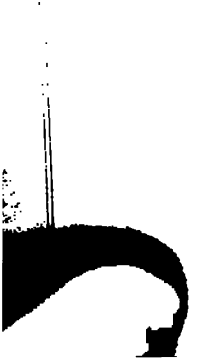

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A

MANUAL

OF THE

CHRISTIAN ATONEMENT.

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REV. THOMAS LAPE, M. A.

"The precious blood of Christ."—1 Pet. i. 19.

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PREFACE.

THE following Manual is not presented to the public, because the subjects it discusses are not ably set forth by men of deep theological science and ardent piety, but because most of the works published are found in large volumes of systems of theology, and are, therefore, not so accessible to, and sought for by, the Christian public.

We live in a day when long discussions, on any one subject, however important, are not so well received as those that are short, direct, and comprehensive. To suit the public taste, in a measure

at least, in this respect, has influenced the writer to prepare this Manual on the great and all-important doctrine of the Atonement.

The views presented in it are those believed by a great portion of the Church of Christ. And although there are some diversities of views in the orthodox family on some unimportant topics in the great subjects of and connection with the Atonement, yet the Lord has not withheld his blessings from the labors of his servants, who present either views, when done in a true Christian Spirit. In whatever Christians differ on minor points of fundamental doctrines of Christianity, let them cultivate the sentiments expressed by Augustine of old: "*In fundamentals, unity; in non-essentials, liberty; in all things, charity.*" The writer has endeavored to carry out this sentiment in the discussion of the doctrine of the Atonement. He

desires that those who may be influenced to read the following pages, and find a difference of views on some minor points of the great doctrine discussed, will believe that he is sincere in his views, there expressed, and is willing to exercise to them the Spirit of the Gospel of Christ, and prays that the Great Head of the Church may rest upon them, and upon his humble attempt to awaken a deeper interest in the subjects presented in this Manual.

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THE

CHRISTIAN ATONEMENT.

CHAPTER I.

THE BASIS OF THE ATONEMENT.

THE great Grecian mathematician, Archimedes, uttered a sublime thought when he said to king Hiero : "*Give me where I may stand, and I will move the world.*" What he stood in need of for the accomplishment of his great object, the Christian has abundantly supplied to himself. *Christ is his foundation.* Based upon Him, with the power and spirit of divine grace, he cannot only move the moral world, but lift it from the depth of sin and hell to holiness and eternal happiness.

The doctrine of the atonement by Jesus Christ is very important. This is a doctrine

whose magnitude and importance have not only employed the noblest powers of man, but even of angels. The more this doctrine is investigated, the more matter we find for contemplation in the dealings of God with man—the deeper appears his wisdom—the more awful his justice—the greater his compassion to our ruined race, and the more devout become the aspirations of the Christian to Almighty God for opening such a way of reconciliation between himself and guilty man.

Christ is the life and the life-giving energy of this doctrine. Like as the natural sun is the source of light, and heat, and beauty, to this world, as he by his attractions keeps all the heavenly bodies in their respective spheres, regulations, and revolutions, in the most perfect harmony, so Christ is the sun of all the spiritual blessings. He is the centre of all spiritual influences. All of them proceed from him—all tend to him, and all are regulated by him in the most perfect and harmonious order in the salvation of man.

The Rev. Andrew Fuller was requested by Dr. Ryland to address to him a series of monthly letters, designed when completed to form a complete body of Divinity. After this agreement, Fuller only lived to write nine. In the third letter he makes these striking remarks: "I do not know how it may prove on trial, but I wish to begin with the centre of Christianity—*the doctrine of the cross*, and to work around it, or with what may be called the *heart* of Christianity, and to trace it through its principal veins or relations both in doctrine and practice."

In the presentation of the doctrine of the atonement, we wish to commence with Christ. We wish to present him as he is revealed to us in the sacred Scriptures.

a. Christ is revealed to us as *God.* The Deity of Christ is a doctrine purely of Divine Revelation. The humble inquirer after truth, in the investigation of this doctrine as well as any other, is willing to be directed by the Word of Inspiration. The question with him is not what says human philosophy or reason on this momentous sub-

ject, but what say the sacred Scriptures? In the presentation of the Deity of Christ, let us see what they say of Him. Let us commence with *his state prior to his coming in the flesh.*

a. Christ himself speaks in the most direct manner of his *pre-existence.* In answer to an objection made by the Jews, that he being not yet fifty years old, could not have seen Abraham, says in John, viii. 58, "Verily, verily I say unto you, before Abraham was *I am.*" This language is substantially the same as that employed by God in Ex. iii. 14, "*I am that I am—I am.*" Again, He says in John iii. 13, "And no man hath ascended up to heaven, but he that *came down* from heaven, even the Son of Man who is in heaven." vi. 38, "I *came down* from heaven not to do mine own will but the will of him that sent me." 62, "What, and if ye shall see the Son of Man ascend up where he was *before.*" xvii. 5, "And now, Father, glorify thou me with thine own self, with the glory which I had with thee *before* the world was." This

passage directly and clearly proves that Christ not only existed prior to his coming in the flesh, but that he existed with the Father in a *glorified state*. This declaration is equivalent to saying that he existed from eternity. John i. 1, "In *the beginning* was the Word, and the Word was with God, and the Word was God." This doctrine is confirmed by the Apostle Paul in his Epistle to the Colossians, who, after declaring that all things were created by Christ, says in i. 17, "And he is *before* all things, and by him all things consist." Again, Christ says emphatically of himself, in Rev. i. 8, "I am *Alpha* and Omega, the *beginning* and the ending, saith the Lord, which is, and which *was*, and which is to come, the Almighty." Compare this striking passage with that one in Isaiah, xliv. 6, "Thus saith the Lord, the king of Israel, and his Redeemer the Lord of Hosts. I am the first and I am the last, and beside me there is no God." Commentary here is unnecessary. How clear—how direct the proof of the Deity of Christ!

Let us now present the *names and titles* applied to Christ in the sacred Scriptures, which peculiarly belong to God, the Supreme Being. The following passages declare the name of God given to Christ: John i. 1, "The word was *God*." xx. 28, "And Thomas answered and said unto him, 'My Lord and my *God*.'" Romans ix. 5. "Of whom—Christ came, who is over all *God* blessed for ever." 1 Timothy, iii. 16, "*God* manifested in the flesh." Titus, ii. 13, "The glorious appearance of the great God and our Saviour Jesus Christ." Heb. i. 8, "Thy throne, *O God*, is for ever and ever." 1 John v. 20, "This is the *true God* and eternal life."*

* Two gentlemen were once disputing on the divinity of Christ. One of them, who argued against it, said, "If it were true, it certainly would have been expressed in more clear and unequivocal terms. "Well," said the other, "admitting that you believed it, were you authorized to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable?" "I would say," replied he, "that Jesus Christ is the *true God*." "You are very happy," rejoined the other, "in the choice of your words; for you have hap-

There is another class of passages which assert that the *attributes of God belong to Christ;* thereby proving his Deity.

Eternity. Isa. ix. 6, "His name shall be called the *everlasting* Father." John i. 1, "In *the beginning* was the Word." John viii. 58, "*Before Abraham was I am.*" Rev. i. 8, "I am *Alpha and Omega, the beginning and the ending*, who *was*, and *is*, and *is to come.*"

Omnipotence. Isa. ix. 6, "His name shall be called the *mighty* God." Phil. iii. 21, "He is *able to subdue all things* to himself." Heb. i. 3, "*Upholding all things* by the word of his power." Rev. i. 8, "*The Almighty.*"

Omniscience. John ii. 24, 25, "Jesus *knew* all men, he *knew* what was in man." xxi. 17, "Lord, thou *knowest* all things." Rev. ii. 23, "I am he that *searcheth* the reins and the heart." Jude 25, "To the

pened to hit upon the very words of inspiration. St. John, speaking of the Son, says, 'This is the *true God* and eternal life.'"

only *wise* God our Saviour be glory ever."

Omnipresence. Matthew xxviii. 20, "I am with you *always*, even unto ends of the world." xviii. 20, "Wh two or three are gathered together in name, *there am I in the midst of them.*"

From the divine attributes belonging Christ, let us pass to a consideration of *divine work* ascribed to him.

The work of *creation* belongs to h John i. 3, "All things *were made* by h and without him was not anything m that was made." Col. i. 16, 17, "him were all things *created* that are heaven and that are in earth, visible invisible, whether they be thrones or dom ions, or principalities or powers, all thi were *created* by him and for him; and is before all things, and by him all thi *consist.*" Heb. i. 10, "Thou, Lord, the beginning hast *laid* the foundation the earth, and the heavens are the *work thine hands.*

Let us contrast for a moment the de

rations contained in the above passages, with that of God, in Isa. xliv. 24. "I am Jehovah, that *maketh* all things: that *stretcheth* forth the heavens *above*, that *spreadeth* abroad the earth by *myself*." Here we have the solemn declaration, on the one hand, that all things were created by Jesus Christ, and on the other, that Jehovah is the sole creator. What is the natural conclusion from this subject? It is, that *Christ is God.*

Again, the work of *miracles* performed by him proves his Deity. True, Prophets and Apostles did perform miracles, but in every case they acted as the agents of God. They did them alone in his name and by his authority. But Christ performed miracles by his own divine power and in his own name, thereby testifying that he was the Messiah. On one occasion, John x. 31–38, it is stated that men took up stones to stone him. Jesus answered them, "Many good works have I showed you from my Father; for which of those works do ye stone me?" The Jews answered him, saying, "For a

good work we stone thee not; but for blasphemy; and because that thou, being a man, maketh *thyself God.*" To which he answered, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me and I am in him." In the verse preceding this narration, he expressly declares, "I and my Father are *one*," *i. e.*, one in essence—one in dignity—one in *power.*

Again, the works of *Providence* declare the Deity of Christ. He says in Matth. xxviii. 18, "*All power is given to me* in heaven and in earth." Acts x. 36, "*He is Lord of all.*" Rom. xiv. 9, "*Lord* both of the dead and the living." Eph. i. 20–22, "Christ is *above* all principality and power, might and dominion, and every name that is named, not only in this world, but also in that which is to come." Heb. i. 17, "*Upholding* all things by the word of his power." Col. i. 17, "By him all things *consist.*" Rev. i. 5, "The *Prince* of the kings of the earth." From the above declarations it is

clear that Christ is the God of Providence, superintending all worlds and all creatures, according to his sovereign will: thereby fulfilling the language of Prophecy. Isa. ix. 6, "And the government shall be upon his shoulders."

There is another class of passages which assert that Christ is *the object of divine worship*. God, in Heb. i. 6, declares, "And let all the angels of God *worship* him (Christ)." The apostle in this chapter is showing the vast superiority of Christ over the angels. The Jews regarded angels as the highest orders of created beings. The apostle seizes upon this idea and from it proves the superiority of Christ to them. And if Christ is superior to them, then he must necessarily and virtually be God.

Again, would God require this homage of angels to Christ, if he were not worthy of that high honor? Would he, contrary to his express command, give his glory to another? Does he not say, in Isaiah xlii. 8, "I am the Lord: that is my name, and my *glory* will I not give to another?" Here is evi-

dently a contradiction, unless we acknowledge the Deity of Christ. And if we acknowledge the Deity of Christ, then all apparent contradictions not only cease, but we see the consistency and the reasonableness of the command that all the angels of God shall worship Christ. The Apostle John, in ch. v. ver. 23, directs that "all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father, which hath sent him." Here is a direct declaration that Christ is the proper object of religious worship. This act of religious worship performed by man to Christ, testifies to his Deity. Pliny, a heathen, in a letter to the Emperor Trajan, declared that the primitive Christians met together to sing hymns to Christ as *God*. This historical fact shows us, in this late day, the regard in which the primitive Christians held Christ. It is a valuable commentary on the language of the apostle, showing us that Christ was then a proper object of worship, thus proving his Deity.

The apostle Paul, in Phil. ii. 9–11, says,

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In this passage God not only enjoins that homage, submission and reverence be rendered to Christ, but likewise that confession be made to *him* of our conduct. Another idea is contained in this passage, that God, so far from feeling himself dishonored by this worship rendered to his Son, has expressly enjoined it, in order that he thereby may be the more abundantly glorified.

Not only is Christ worshipped upon the earth, but he is worshipped in heaven by all the angelic hosts. In Rev. vii. 9–14, we have a striking example of this. The Revelator says, "After this I beheld, and lo a great multitude which no man could number—saying, salvation to our God, which sitteth upon the throne, and unto the *Lamb*."

Here we see that in heaven, where is perfection, Christ receives the same grateful adorations as God.

From the above scriptural representations and illustrations, we clearly see the Deity of Christ presented before us; possessing all the perfections of God. Were he not divine, and did he not possess all the attributes of God, he could not have made the atonement. For it is upon his Deity that the doctrine of the atonement is based—as upon a rock that is immovable, impregnable, firm. His Deity gives it prominence, excellency, efficacy, and value. Take away the Deity or the proper Godhead of Christ, and the atonement is worthless, valueless, vain. Believe the proper Godhead of Christ, and the atonement that he has made is a perfect atonement—a full atonement—an atonement efficacious against all the powers of darkness—against all the temptations of the world—against all the awful scenes of the judgment day. How emphatic is the language of the Apostle Paul to the Elders of Ephesus, Acts xx. 28, "Take heed therefore un-

to yourselves, and to all the flock over which the Holy Ghost has made you overseers, to feed *the church of God which he hath purchased with his own blood.*" How direct the testimony, nay, how conclusive the testimony of the Deity of Christ in the atonement!

b. Jesus Chist is revealed to us as *man.* The seed of the woman—the seed of David—the son of David, are scriptural expressions, which clearly point out the reality of his human nature, and distinctly mark the line of his ancestry according to the flesh. He was made flesh—he was made of a woman—he was made in all things like unto his brethren. All the distinctive parts of man he possessed—soul, body. He required to sleep. He could suffer hunger, and endure pain, and experience sorrow. Retrace his history from the plains of Bethlehem to his crucifixion on the cross, where is there an angel more holy, more righteous and obedient than the man Christ Jesus? What justice and meekness, what condescension and resignation to his Father's will! What

zeal for his glory! What fervor of love! What devotion to his cause! How willing to obey his commands, and drink the bitter cup that sin had mingled for him! He suffered and died according to the Scriptures. His body alone could die. That did die amidst the convulsions of nature. By virtue of which death, the blood of the New Testament was shed for the redemption of man.

c. But again. Christ is a being in whom *the divine and the human natures* are united. This union was altogether new, unexampled, and deeply mysterious. It had no parallel in all the dispensations of the works of God in the Universe. God was manifested in the flesh, i. e., came into this world, performed wonders, worked miracles, and died as a man. When Christ Jesus took upon himself human flesh, he did not become another being by doing so. It was not Deity humanized, or humanity deified. No, he remained unchangeably the same identical being, though his person was transcendently glorious and deeply mysterious.

How wonderful the man! How singular the union! Oh, the mystery of redemption! Oh, the condescension of our Incarnate God! The infant in the manger, and yet the everlasting Father. Weak, and yet almighty in power; dying, and yet giving life to the penitent thief on the cross.

In this union, so wonderful! so mysterious! consisted the infinite value of the atonement which he made on the cross of Calvary. It was not the blood of man, but it was the blood of God-man that was shed. As *God* he obeyed all the requirements of the law, and made it honorable in the justification of sinners. As *man* he bore its curse on the tree, and endured its penalty. It was this union of the human and the divine—the finite and the infinite, that gave such value to the atonement, and stamped it with the seal of heaven's approbation. Divine justice sheathed her sword of wrath; holiness was satisfied; mercy, divine mercy, stooped to earth and smiled; love, divine love, was enraptured; the pearly gates of heaven were thrown wide open; redemp-

tion, free redemption, is proclaimed to d man; heaven and earth are united; t union is cemented by the blood, the prec blood of the Lamb of God.

"What wonders in thy person meet,
My Saviour, all divine!
I fall with rapture at thy feet,
And would be wholly thine."

CHAPTER II.

THE NECESSITY OF THE ATONEMENT.

The Apostle Paul declares, in Heb. ix. 22, "Without shedding of blood is no remission." These words present the interesting subject of the *Necessity of the Atonement;* in the consideration of which we offer the following arguments.

a. An atonement has actually been made. This doctrine is proved from the sacred Scriptures. God, after the creation of the world, upon a survey of it, was well pleased with it, and pronounced it very good. If God thus was well pleased with the works of his own hands, it appears evident, that all were designed to add to his own glory, and tend to the well-being of man. If, after lapse of time, God saw proper, in his infinite wisdom, to inflict pain upon any of his rational creation, that infliction must have some great and glorious object in view.

And since we find that pains of the most excruciating nature were inflicted upon his own beloved Son, the inference to be drawn from it is, that the object God had in view must be of an extraordinary character.

Again, God had necessarily a greater love for his only begotten Son, than he had for any of his rational creation, and yet we are told by the Prophet Isaiah, that "*it pleased* the Lord to bruise him." And if it pleased the Lord to bruise him, the conclusion to be drawn from it evidently is, that God did this for weighty and deeply important reasons.

What can those reasons be? By a careful examination of the Word of God into this subject, we shall find that that was the way chosen by God for opening a communication between himself and ruined man. We are not to suppose that God could not have adopted another expedient to bring about this reconciliation. We are finite beings; God is infinite. Our views are limited; God's views are unlimited. It does not become us to dictate to God what

would have been the best way for the accomplishment of this glorious object, but we find that he, in his infinite wisdom, selected this way to carry out his purposes of good will to our world.

Christ, being perfectly well acquainted with the mind, the will, and purposes of God, coincided with him in his purposes of good will to our world. He willingly submitted himself to endure all the sufferings that God saw proper to inflict upon him, for the accomplishment of this glorious object.

Christ declared to his disciples, immediately after his resurrection, the following emphatic language, as recorded in Luke xxiv. 26: "*Ought* not Christ to have suffered these things, and to enter into his glory?" The expression *ought not* means *necessity* in the strict and proper sense of the term. A necessity, however, not absolute, but relative. His sufferings did not arise from any personal sin committed by him, and of which he was guilty, and for which he had to render satisfaction to infinite justice; no, but they were all en-

dured in our stead. He died as our substitute, to bring about a reconciliation between a holy and a just God and sinful and condemned man.

We have other passages of the same import, proving the necessity of his sufferings, as declared by himself. In Matth. xxvi. 54, addressing Peter, he says: "How then shall the Scriptures be fulfilled, that thus it *must be?*" In Mark viii. 31, "He began to teach them that the Son of Man *must* suffer many things." In Luke xxiv. 7, "The son of man *must be* delivered into the hands of sinful men." In John iii. 14, "As Moses lifted up the serpent in the wilderness, so *must* the Son of Man be lifted up." Let it here be remarked, that the expressions, *must* be, *must* suffer, and *must* be lifted up, can be rendered, without doing violence to language, *It was necessary* for him, &c.

Again, this necessity for his suffering is presented before us in a very striking manner, in his prayer in the Garden of Gethsemine. Overwhelmed with anguish in

r of the awful death by crucifixion that
ited him, he prayed in a most fervent
ıner (Matth. xxvi., 39–42.), "O my
ıer, if it be possible, let this *cup* pass
ı me." Again he prayed, "O my
ıer, if this *cup* may not pass from me
ıpt I drink it, thy will be done." These
petitions indicate a necessity for his
ırings and death. In this light he un-
tood them as implied in the expression,
it be possible, let this *cup* pass from
' But if it be not possible that it
ıld pass away, in other words, if there
necessity for me to drink it, thy will
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ı ought to be conclusive to every reason-
man, that there was a necessity for
s to suffer and die on Calvary, to accom-
ı the glorious object of God in opening
ay of salvation to a ruined world.
n, this same truth is confirmed by other
ages of the sacred Scriptures. The
ıtle Paul declares, in Heb. ii. 10, "For
ecame him, for whom are all things,

and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." The manner in which the object proposed here is accomplished is by making the captain of salvation perfect through *suffering*, and the necessity that existed for adopting this object was its *becoming* him for whom are all things and by whom are all things. Here let it be remarked that *necessity* is the original term, for it became him, viz.: God. God, according to this expression, required the sufferings and death of Christ for the salvation of man. Any other scheme would not have answered the will and the government of God in the accomplishment of his glorious purposes to man.

The same apostle, in Heb. viii. 3, says, "For every High Priest is ordained to offer gifts and sacrifices; wherefore it is of *necessity* that this man have somewhat also to offer." The person spoken of means Christ. The gifts and sacrifices that were required to be offered up to God by him, were to be an atonement for the sins of

man. The expression, "it is of necessity," according to the original meaning, is "of the strongest moral necessity,"—indispensable. Here, then, we see that an atoning sacrifice was required of Christ, in order not only to complete the office of High Priest, but to satisfy the law and the justice of God, for which reason he took upon himself this office. A striking proof of the necessity of an atonement!

Again, in Heb. ix. 22, the same great apostle declares, "And almost all things are by law purged with blood; and without shedding of blood is no remission." Here a great general principle in the spiritual economy of God is laid down. The terms are most direct, most explicit. They are not repentance or good works, but *the shedding of blood*—an atonement—without which there is no remission of the punishment of sin. The apostle, in describing the rites and bloody sacrifices of the ceremonial law, proves their inferiority to the dignity and perfection of the blood and sacrifice of Jesus Christ, the Lamb of God

which taketh away the sin of the world. Now, if without the shedding of blood there is no remission of the punishment of sin, how direct and abundant the proof of the necessity of the atonement by Jesus Christ.

Having thus presented proofs of the necessity of an atonement from the sacred Scriptures, we shall proceed to give other proofs in confirmation of the same interesting doctrine.

b. The necessity of the atonement is evident, as an expression of God's regard of the Moral Law. The Moral Law is declared by the Apostle Paul, in Rom. vii. 12, to be "holy, just and good." It is a transcript of God himself. It is an expression of his regard for the moral creation. It rewards the obedient. It punishes the disobedient. Upon its stability and requirements the moral government of God depends. God, in his dealings with sinners, has but two ways in which he can manifest his regard for the Law. The one is by the execution of the threatened penalty upon the sinner, and the other is, requiring such an expedient as shall, in the moral gov-

ernment of God, answer the same ends that would have resulted in the execution of the penalty upon the transgressor. Should the former course be adopted, then every individual of the human race must inevitably perish, because all, in the language of the Apostle Paul, in Rom. iii. 20, "have sinned and come short of the glory of God." Again he says in ver. 20, "By the deeds of the law there shall no flesh be justified in his sight." Here then we have the sad truth declared to us by the Word of God, that all mankind have not only sinned, but all stand unjustified in the sight of God. And if all mankind stand unjustified, then the severe penalty of the law is pronounced upon them.

From the above considerations, one of three things, it appears, will follow as the natural consequence. God must either give up the moral law, wink at its violation, and thereby save the transgressor; or he may continue his regard for the law, and punish the sinner; or he may regard the law in all its strict requirements, and at the same

time save the sinner, provided an expedient can be devised, that all the ends shall be accomplished, as if the penalty of the law had been actually executed upon the sinner. The latter course was the one adopted, as we find it declared to us by the Apostle Paul, in Rom. iii. 25, 26. Speaking of Jesus Christ, he says: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: To declare, I say, at this time, his righteousness, that he might be just, and the justifier of him that believeth in Jesus." Here, then, we have the scriptural declaration that God has accomplished his wish to save men from the penalty of the law, through the blood of Jesus Christ. Hence we see the necessity of the atonement, in order to the pardon and salvation of man.

Again, we might pursue this part of the subject and prove from the perfections of God, separately considered, the necessity of the atonement; but since the great truths

are involved in the preceding discussion, we need not consume time in their presentation.

c. The necessity of the atonement is proved from the fact that it is the only effectual way of the exercise of God's mercy.

In entering upon this subject, let it be remarked that an atonement was not necessary to make God merciful or benevolent? God always possessed that disposition, and will continue throughout eternity unchangeably the same in all his perfections. The atonement, in no sense, was the exciting cause of mercy to the sinner, but it was merely the means adopted for the expression of it in consistency with the principles of his other perfections.

The scriptural expressions of anger, wrath, and the displeasure of God, are not expressions of passion of his divine nature, like those which receive the same name in man. No. They are the language of government and not of passion. What the atonement effected was not, therefore, a change in the mind of God as the Lawgiver, but a change

in the administration of his government towards man—a change subsisting between himself as the Chief Magistrate of the Universe and his rational creatures,—the subjects of his government. Those on whom he once pronounced the penalty of the law, as the objects of his wrath and indignation, he now, through the death of Christ, receives to favor, and bestows upon them all the blessings of the New Covenant. Let us illustrate this truth. The sun is the source of light, heat, and beauty to this world. He is always in his place, dispensing without distinction his blessings to mankind. But there are times and seasons when he is hid from us by clouds, eclipses, and the revolutions of the earth upon her own axis; then we do neither see him nor enjoy the blessings which he dispenses; but still he is in his place, unchangeably the same, possessing the same light, and heat, and beauty, that he ever did possess, but his blessings are only hid in consequence of intervening objects that obstruct the bestowment of those blessings to the world. Whenever those

objects are removed and a free communication of his blessings is again opened, then they are dispensed in their accustomed fulness upon us. So it is with God, the supreme source and fountain of every blessing. He is eternally the same in all his perfections and in the principles of his government. If there is any change in the administration of his government, the cause of it is not in himself, but in man. Man has placed some obstacle in the free communication of his love and mercy towards him. That obstacle is sin; man having sinned, and thereby incurred the displeasure of his God, the Sovereign Ruler of the Universe. Until that obstacle is removed, the expression of God's love and mercy are withheld. God cannot in consistency with his perfections bestow those blessings upon man. Christ's coming in the flesh and making an atonement on the cross, thereby removed the obstacle on God's part for the bestowment of his blessings. God can now manifest himself in all the fulness of his nature, and bestow upon him all the blessings of

the New Covenant. He, who once was regarded a sinner, is now regarded a saint. He, who once was exposed to the penalty of the law, is now in a state of reconciliation and peace. He is beloved for Christ's sake, and can enjoy all the promises and blessings of the Gospel. The change here is not in God, but in man. God remains unchangeably the same in his nature and principles of government; but it was man who, in consequence of sin, had obstructed the free communication of God's love and mercy to him. Whenever that obstacle was removed by Christ's death, God again shone in all the fulness of mercy necessary for man's salvation. The way now is open. God is seated on the throne of mercy, while justice and holiness act harmoniously in bestowing every needful blessing to fallen penitent man. "Mercy and truth are met together; righteousness and peace have kissed each other."

d. The necessity of the atonement is proved from the fact that every other scheme of salvation is ineffectual. Repentance

Faith are represented as the conditions of man's salvation. But the question arises, who instituted them? Upon what foundation are they based? Who has authorized their presentation, and who has given them their efficacy to the forgiveness of sin? If we turn to the moral law, under which mankind were originally placed, we find that it is very strict in its demands. It regards not the voice of entreaty to the least deviation from its demands. It knows nothing of mercy and forgiveness to the transgressor. It does not say, the soul that sinneth and repents shall live? But it says, in emphatic language, "the soul that sinneth, *it* shall die." It says, "If a man keep the whole law, and yet offend in one point, *he* is guilty of all." It says, "Cursed is *every one* that continueth not in all things which are written in the book of the law to do them." Sin, *sin* is so odious in the sight of God, that he cannot look upon it with the least degree of allowance. Reformation of life—tears of repentance—the sacrifices of our earthly all, cannot put it away—all

united and combined cannot wash away its deep stains of impurity—they cannot blot it out of the book of God's remembrance. If they could, God's declarations of the odiousness of sin—God's wrath and fiery indignation, pronounced against sin, would be an idle tale—his sacred word and his severe threatenings against sin would be a solemn mockery—justice and injustice—holiness and unholiness would be the same thing—disorder, confusion, rebellion, and anarchy would reign triumphantly—God would be dethroned and his kingdom would be demolished. Sooner than allow his laws broken to go unpunished, God would wrap this world in a flame and consign its inhabitants to endless perdition. God is a being who is infinite in all his perfections. His kingdom is founded on righteousness, truth, and holiness—his government is administered in justice. Every degree of sin will be visited with its merited punishment. God being infinite, the law proceeding from himself is also infinite—its rewards are infinite—its punishments are infinite. Repentance

—faith—reformation of life, and all man's sacrifices to take away sin, are worthless and in vain. They cannot satisfy, in the least degree, the demands of God's violated law. Even in human governments, whose justice cannot at all times be equitably administered, these repentance and promises of reformation on the part of the transgressor are not regarded satisfactory in sustaining the dignity of the law and the good order of society. This truth is abundantly verified by history and the experience of every country. Much less then can we suppose that repentance, faith, and amendment of life will satisfy the demands of a holy and a just God, whose laws have been broken—laws which can and will be administered in strict justice. Let the question arise, what is there in the nature of repentance, faith, &c., that can satisfy violated law? What amends can they make? Who has given them power and efficacy to take away sin? They are in themselves worthless, useless, inoperative. All the importance attached to them is derived from

Christ. Had Christ not come and made an atonement, they never would have existed, or if they had existed, they could not have saved a sinner from perdition. The atonement alone gives them power and efficiency as means to take away sin. When repentance and faith are therefore specified as conditions of forgiveness, the atonement of Christ is presupposed to have been made and given them as means, all the importance and efficiency which they possess for the forgiveness of sins.* Hence the necessity of the atonement of Christ, in order that conditions based on him could be obtained as means, by the compliance with which pardon and salvation can be extended to sinful man.

e. The necessity of the atonement will appear evident when we consider that the

* In the language of the Apostle, Acts v. 31, "Him, viz., Christ has God exalted with his right hand to be a Prince and a Saviour for to give repentance to Israel and forgiveness of sins. Christ's death and exaltation was an evidence of the acceptation of the atonement made by him, and thus a foundation was laid by which repentance is available, and forgiveness of sins is attainable.

Holy Spirit alone can make effectual the means of grace. In the salvation of man the whole Trinity is concerned. God the Father devised the plan of salvation. God the Son executed the plan, and God the Spirit renders the plan *effectual* to salvation. Now, although the plan of salvation has been devised by God, and is executed by Jesus Christ, unless the Holy Spirit had come to render the means of grace *effectual*, no man would ever be saved, because the human heart being so deeply depraved by sin, and consequently so opposed to holiness, that warnings the most solemn—motives the most powerful—invitations the most tender and entreaties the most persuasive; yet all, all would be ineffectual unless the Holy Spirit had come into the world to render *effectual* the means of grace upon the heart and conscience of the sinner. "Not by might, not by power, but by my Spirit," saith the Lord. In accordance with which truth is the language of Christ himself, as recorded in John xvi. 7, 8, "Nevertheless I tell you the truth. It is *expedient* for you, that I go

away, for if I go not away, the comforter will not come unto you ; but if I depart, I *will send him* unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." Hence it appears evident that Christ should die and ascend to heaven, in order that the Holy Spirit might be sent into this world to render *effectual* the means of grace established for the salvation of man. Had Christ not died and ascended to heaven, the Holy Spirit would not have come to accomplish his important work in human salvation. But since Christ has come, suffered and died, and ascended on high, the Holy Spirit has come down. The Holy Spirit is attending the means of grace with his sacred and effectual energy in the regeneration of hearts from the dominion of sin to become the children of God by Divine grace.

f. The necessity of the Atonement will appear evident when we consider the relation of this doctrine to the intellectual creation of the universe.

It was in this world where sin was

mitted—sin, which was an open rebellion against God, on the part of man, forewarned as he was of its sad consequences. It was here that he was expelled out of the Garden of Eden, and exposed to the penalty of the law, in consequence of his disobedience. It was here, therefore, that an atonement was necessary, in order to make an open exhibition of God's hatred to sin, his love of holiness, and his merciful dispensations, not only for our good, but for the good of the intellectual universe.

Angels are beings of the highest order of intellect, created by Almighty God. They form a medium link between God and man. They are God's messengers in the bestowments of his blessings, and the executioners of his judgments upon man. They are composed of different ranks, the most exalted of which is Gabriel, who stands in the immediate presence of God, awaiting his commands in the dispensations of his blessings, mercies, and judgments to the rational universe. They are students of God's plans, designs, and governments throughout his

boundless dominions. They beheld man's transgression in Paradise, and his expulsion therefrom. They heard of God's plan in the redemption of man from his sad condition brought on by sin. They watched with intense interest the event of God's redeeming grace, about to be exhibited to a ruined world. When that momentous time had arrived, and they saw Christ, the atoning Lamb of God, expire on Calvary, amidst the convulsions of nature, they, as well as man, had such an exhibition of God's perfections as they never had witnessed before —an exhibition calculated to strike terror and dismay throughout earth, heaven, and hell, of God's holy and fiery indignation against sin—an exhibition calculated to reconcile God's judgments and mercies— God's holiness and love in the eternal punishment of fallen angels and wicked men, and the reward of endless happiness to holy angels and redeemed men—an exhibition calculated to keep all the holy angels and redeemed men in their allegiance to God—prevent their falling into sin, and apostatizing

from God—an exhibition calculated to show God's fixed determination to maintain the stability of his throne, and the just administration of his government throughout the universe, though heaven and earth should perish—an exhibition calculated to form themes for study and contemplation of God's redeeming grace to heaven's inhabitants throughout eternal ages—an exhibition, in fine, calculated to unite men and angels, heaven and earth, into one sweet bond of holy fellowship and love, and have the redeemed of all ages and spheres join in one loud voice, singing, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Was such an atonement necessary to accomplish such great, and stupendous, and glorious results? then let us adore God, who in his wisdom devised such an atonement —who in his goodness and love made such an atonement—who in his holiness required such a one, and who in his justice executed it for the good of the intellectual universe.

Let us adore the Saviour for his gracio
interposition in our behalf, in arresting t
punishment of God, due to our transgr
sions. Let us love him with a love co
mensurate with the magnitude of the l
that he has manifested towards us, in dyi
in our behalf, and in our stead. Let
walk in his footsteps in doing good to othe
as opportunities present themselves in t
situations in life in which we are placed
the providence of God. Let us hate
with a perfect hatred. Let us remem
the great barrier that God has interpo
between us and sin, and then shun the ro
and quicksands on which so many of
race having made shipwreck, have g
down to endless despair. Let us remem
that no subject is so well calculated to
fluence intellectual beings in avoiding s
as a view of Christ, the innocent, the ble
ing Lamb of God, hanging on the cr
praying in our behalf, saying: "Fath
forgive them, for they know not what th
do."

"O love! beyond conception great,
That form'd the vast, stupendous plan!
Where all divine perfections meet
To reconcile rebellious man."

CHAPTER III.

THE MEANING OF THE TERM ATONEMENT.

The meaning of the word atone, in its original primary sense, is to *smear* or *cover* with pitch. In this sense we find it in Gen. vi. 14, speaking of the Ark, "And shall pitch it without and within with pitch." Thus the word atonement, when applied to sin, "by an easy and natural process, is to forgive, to expiate, to propitiate; that is, to cover an offence from the eye of offended justice, by means of an adequate compensation. The term is applied to the mercy-seat, which was the lid or *covering* of the ark of the covenant, a divinely appointed symbol, closely connected with the presentation of sacrifices on the day of expiation. The idea that seems to be expressed by this word, is that of averting some dreaded consequence, by means of a substitutionary interposition. It thus fitly

denotes the doctrine of salvation from sin and wrath, by a ransom of infinite worth."*

Our old English writers used to write the word atonement, *at-one-ment*, signifying *to be at one*, or *to come to an agreement—reconciled—united—combined in fellowship*. This appears to be the very idea expressed by the Apostle Paul, in Rom. v. 11. "Being (to God) reconciled, or *at-one-ment*, we shall be saved by his (Christ's) life, by whom we have received the at-one-ment," or the means of reconciliation.

The word atonement is used by other scriptural terms,—terms, however, which are not at variance with each other, but which are only more expressive in their application of the great work of the salvation of the soul by Jesus Christ.

a. The terms *Redeem*, *Redemption*, *Ransom*, *Price*, *Purchase*, are borrowed from the transactions among men, as to the release of a prisoner or a captive from captivity, by the payment of a sum of money. In this sense, man is held captive by sin. He

* Symington.

is delivered from its holds by the blood of Christ, which has been shed for his spiritual good.

The following passages will show by whom these terms are used. The terms *Redeem* and *Redemption* are used by the Apostle Peter, in his 1st Epis. i. 18, 19, "Ye were not *redeemed* with corruptible things, but with the precious blood of Christ." By the Apostle Paul, in Eph. i. 7, "In whom we have *redemption* through his blood." By the Apostle John, in Rev. v. 9, "Thou hast *redeemed* us to God by his blood."

The term *Ransom* is used by the Apostle Paul, in 1 Tim. ii. 6: "Who gave himself a *ransom* for all." By Matthew xx. 28, "To give his life a *ransom* for many."

The term *Price*, *Purchase*, is used by the Apostle Paul, in 1 Cor. vi. 20, "For ye are bought with a *price*." In Acts xx. 28, "Which he has *purchased* with his own blood.

b. The term *Reconciliation* is used synonomously with atonement, as explained above. It involves the same great principle. It

presupposes two parties who are at variance. It is employed in bringing them to an agreement, as is the case with God and man. God as the sovereign Ruler has made laws. Man, the subject, has disobeyed those laws, and thereby incurred its penalty. Through Christ this enmity has been removed, and the favor of God restored to man —the forgiveness of sins. An agreement has been made between God and man. This ageement is called reconciliation.

This term is used by the Apostle Paul in Rom. v. 10, "We were *reconciled* to God by the death of his Son." In 2 Cor. v. 20, "We pray you in Christ's stead be ye *reconciled* to God." In Coll. i. 21., "Yet now hath he *reconciled* in the body of his flesh through death."

e. The term *Propitiation* means the turning away of wrath—appeasing anger—the doing of something by which a satisfactory reason is assigned by a government for pardoning a transgressor of its laws. In Scripture, it is used in connection with sacrifice as the means whereby the offence is removed.

Christ's suffering and dying on account of our sins, so that suffering and death might not be inflicted on us. This term occurs but three times in the New Testament. Rom. iii. 25, "Whom God hath set forth to be a *propitiation* through faith in his blood." 1 John ii. 2, "And he is the *propitiation* for our sins, and not for ours only, but also for the sins of the whole world." Again in the iv. 10, "But that he loved us and sent his son to be the *propitiation* for our sins."

Besides the above scriptural terms, there are other terms employed by theological writers as being of great importance—terms expressive of man's redemption by Jesus Christ, which require explanation.

d. The term *substitution* is taking one thing for another. In the work of Christ it means that he, Christ, suffered instead of our suffering—he died instead of our dying. He, though perfectly innocent, and consequently free from sin, and exempt from death, which the law prescribes as the pen-

alty of sin, yet he endured sufferings the most intense, and dying the most agonizing death—sufferings and death solely and entirely on our account, in our behalf, or as our substitute. By virtue of his sufferings and death we are released from sufferings and death. He endured the penalty of sin which the law of God prescribed, and by virtue of which we are released and live. From this explanation we will understand the class of passages which declare that Christ died for sinners. Rom. v. 6, "Christ died *for the ungodly*." Rom. v. 8, "Christ died *for us*." Luke xxii. 19, "My body which is given *for you*." John x. 15, "I lay down my life *for the sheep*." 1 Pet. iii. 18, "Christ suffered the just *for the unjust*."

e. The term *Vicarious* has the same meaning as substitution. It signifies acting, standing, suffering in the place or room of another.

f. The term *Expiation* means the annulling of guilt, or taking away our sins by some meritorious interposition. In the

work of Christ's Redemption, it means that Christ takes away our sins by the offering up of himself as a sin offering, or as an expiatory sacrifice. In this sense we are to understand the language of Isaiah liii. 10, "Thou shalt make his soul *an offering for sin.*" In Eph. v. 2, the Apostle Paul says, "Christ hath given himself for us *an offering and a sacrifice* to God:" i. e., a sin-offering, or an expiatory sacrifice. In the same sense we are to understand John the Baptist, in John i. 29, "Behold the Lamb of God which *taketh away* the sin of the world," i. e., Behold the Lamb of God, the sacrified Lamb, which taketh upon itself the sin of the world, and thus expiates our guilt. Again, 1 John iii. 5, "He was manifested *to take away* our sins;" i. e., to bear it away, or to expiate our sins by taking them upon himself.

Let it here be remarked that the terms *Atonement*, *Redemption*, *Reconciliation*, direct our attention particularly to the effect of Christ's sufferings and death. The term *Propitiation* directs our attention to the

source of the sinner's danger, viz.: the wrath of God, which needs to be removed, and his favor secured. The terms *Substitution* and *Vicarious*, to the medium of our salvation. The term *Expiation*, to the nature and value of Christ's death as a meritorious sacrifice to God for sin.

"Thee we own a perfect Saviour,
Only source of all that's good,
Ev'ry grace and ev'ry favor
Comes to us through Jesus' blood."

CHAPTER IV.

THE NATURE OF THE ATONEMENT.

MAN, by his inventive genius has made many great and glorious discoveries in the sciences, but the discovery how God can maintain his perfections and yet save sinful man, was a subject far beyond his powers of mind. Man, the greatest, the wisest in every age, destitute of the Gospel of Christ, was constrained to ask the question in Micah, vi. "Wherewith shall I come before the Lord and bow myself before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?

God in the counsels of heaven devised a plan for man's salvation. That plan is centred in Christ, or, as it is expressed by John,

iii. 16, "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." And it is by the teachings of the Holy Spirit alone that we can know something of its nature and its glorious results. According to the Apostle Paul, in Rom. iii. 25, 26, "God hath set forth his son Jesus Christ, to be a propitiation through faith in his blood: to declare his righteousness for the remission of sins that are past through the forbearance of God: to declare, I say, at this time, his righteousness, that he might be just and the justifier of him who believeth in Jesus." The doctrine of the atonement by Jesus Christ is based upon the principle of substitution. If an intelligent being should be willing to endure sufferings in our behalf and in our stead—sufferings which we have justly deserved, would not our hearts be drawn out to him in grateful love? Would not such an act insensibly steal our warmest affections, and influence us to love him with a pure love? Certainly it would. Have we not seen it?

How often has not a wayward and dissipated youth been reclaimed by the sufferings of a kind father, the burning tears of a tender mother, and the appeals of an affectionate sister? Such a love shown him on their part has melted him into tenderness—caused him to realize his danger—influenced him to amend his life, change his habits, and restore him to them, a virtuous son and brother. This is the very principle upon which the atonement of Christ is based. We shall most certainly be sooner reclaimed by the voluntary sufferings of an innocent being in our behalf and in our stead, than if we personally endured the punishment which our sins justly deserved. Punishment would make no atonement for our sins, nor would it melt and move the heart and reclaim one sinner from the error of his way, and bring him an humble penitent at the feet of divine mercy. But the sufferings and the death of Christ will most effectually do this. Nay, it has done it. All the redeemed in heaven and upon earth have had their hearts thus affected. It has been the most powerful

motive to operate upon the mind of sinful man—subdue his stubborn will—soften his hard heart, and make him an obedient and a willing subject of the grace of God! * It appears that Infinite Wisdom devised this

* The Rev. Mr. Coan, writing from the Sandwich Islands, some eighteen months after the commencement of the great Revival in 1838–9, thus describes the character of the converts, and the change wrought in them. "Could you get a glimpse of the motley group, as they bend their steps to the house of God, or as they sit around the table of their dying Lord, I am sure that the sight of your eyes would affect, yes, melt your heart. The old and decrepit, the lame, the blind, the maimed, the withered, paralytic, those with eyes, noses, lips and limbs consumed with the fire of their own or their parents' former lust, with features distorted and figures the most deformed and loathsome, these coming hobbling upon their staves, and led or borne by their friends, sit down at the table of the Lord. Among this throng you will see the hoary priest of idolatry, with hands but recently washed from the blood of human victims, together with the thief, the adulterer, the sorcerer, the manslayer, the highway robber, the blood-stained murderer, and the mother—no, the monster! whose hands have reeked in the blood of her own children. All these meet together before the *cross of Christ*, with their enmity slain, and themselves washed and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God."

very plan for effecting the salvation of guilty and ruined man.

The doctrine of the atonement by substitution extends back to a very early period of time. It appears that the rites of animal sacrifice under the Mosaic dispensation were practised as early as the days of Abel. For we find that God had respect to him and to his offerings; which offerings must therefore have been presented in compliance with the express command of God. There remains no doubt to believe, but that Abel regarded his offering as slain by substitution, in order to prefigure the vicarious death of Christ, the seed promised to his parents in Paradise. Moreover, we are told that he offered his sacrifice by faith, which faith must have been based upon the mediation of Christ. As such the Apostle Paul presents in Hebrews, xi. 4, "By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous: God testifying of his gifts, and by it he being dead, yet speaketh."

Look at the sacrifice offered up to God by

Noah, Gen. viii. 21. That sacrifice was termed a burnt-offering. A burnt-offering was a free will offering devoted to God. This sacrifice on the part of Noah was offered up for the withdrawment of God's judgment. From the answer of God, given to Noah, we infer that this sacrifice was accepted of God for the object desired. "I will not again curse the ground any more for man's sake, neither will I again smite any more every thing living as I have done."

The sacrifices that Job offered up to God were of this character. In proof of which, ch. i. ver. 5. He says himself, "It may be that my sons have sinned and cursed God in their hearts." In Job xlii. 7, 8, we have a description of the sacrifices that God required of Job's friends, which were of this character.

The Levitical sacrifices were in general of an expiatory and vicarious nature.

Look for example in the Book of Leviticus, ch. xvi.; there a description is given of the sacrifice offered on the great day of atonement, for the congregation of the chil-

dren of Israel. This sacrifice was of a vicarious import. Two goats were selected and offered. One goat was offered for the High Priest, and the other goat for the people. The figure here was twofold, in order the more effectually to represent the nature and the efficacy of the death of Christ. The one goat was slain, to show that Jesus was to expiate sin by the shedding of his blood: the other goat, with the load of atoning guilt, was sent into the wilderness, to point out the efficacy of his death for bearing away the sins of his people, so that those sins should not be remembered against them in judgment. In a word, all the sin-offerings and the trespass-offerings, under the Mosaic dispensation, were slain in the room and stead of the guilty. They all died as substitutes, or under the load of imputed guilt.

If the question be asked, why this waste of animal life? No other answer can be given, than that the rite of animal sacrifice was appointed by God, for the express purpose of prefiguring the death of Christ, in the place of guilty man. All these sacrifices

pointed to Christ. Oh, how great a personage must the Son of Man be! How valuable the sacrifice which he offered up on Calvary, seeing that for whose coming the Great God, the Governor of all things, spent four thousand years in preparing the way—seeing that when he actually did come, and offered up himself a sin-atoning sacrifice to God, all the animal sacrifices ceased, all the fires on the divine altars were extinguished, and all the types and ceremonies of the ceremonial law had completed their object, aim, and end. They all centred in him. This truth can be clearly illustrated. What did John the Baptist mean, when he said, "Behold the Lamb of God, that taketh away the sins of the world?" But that Christ was the antitype of the Paschal Lamb, under the Mosaic economy. What did the Apostle Paul mean when he says, "He (viz. God) hath made him to be sin for us, who knew no sin?" But that Christ was the antitype of all the sin-offerings and the trespass-offerings under the law. What does the Apostle Peter mean when he says,

"Who his own self bore our sins in his own body on the tree?" But that he was the antitype of those animals, which bore the sins of those in whose stead they were offered.

In a word, the substitution of Christ in the room and stead of the guilty, and the vicarious nature of his death, are found in many passages of the New Testament. In Matth. xx. 28, it is stated, "He (Christ) gave his life a *ransom* for many." The Apostle Paul says in Hebrews ix. 28, "He was once *offered* to bear the sins of many." Peter in his 1st Epistle, iii. 18, "He *suffered* for sin, the just for the unjust." The Apostle Paul, in Hebrews i. 3, "He by himself *purged* our sins." In Rom. iv. 25, "He was *delivered* for our offences." In Ephesians v. 2, "He gave himself for us *an offering and a sacrifice* to God." Matthew says, in xxvi. 28, "His *blood* was shed for the remission of sins." These passages clearly assert that Christ was a substitute for sinners—that he bore their sins—suffered for their iniquities, or, in other words, that he became an atonement for them.

Let me conclude this article by a valuable quotation from the Rev. R. Watson's Institutes. "As there was a transfer under the Jewish economy of the suffering and death, from the offender to the legally clean and sound victim, so Christ died, the just for the unjust—as the animal sacrifice made a satisfaction for sin, so Christ made a satisfaction for our sins—as under the Levitical oblations, men were reconciled to God, so we, when enemies, were reconciled to God by the death of his son—as under the law, without shedding of blood there was no remission, so as to Christ, we are justified through his blood, even the remission of sins —as by the blood of the appointed sacrifices, the holy places, made with hands, were made accessible to the Jewish worshippers, that blood being carried into them and sprinkled by the High Priest, so Christ entered once with his own blood into the holy place, having obtained eternal redemption for us, and has thus opened for us a new and living way into the celestial sanctuary—as the blood of the Mosaic oblations was the

blood of the Old Testament, so Christ himself says, "This is my blood of the New Testament, shed for the remission of sins."

"Paschal Lamb, by God appointed,
All our sins on thee were laid;
By Almighty love anointed,
Thou hast full atonement made:
All thy people are forgiven
Through the victim of thy blood:
Open'd is the gate of heaven;
Peace is made 'twixt man and God."

CHAPTER V.

THE VALUE OF THE ATONEMENT.

The atonement effected by Jesus Christ is infinitely superior to any other sacrifice for sin that has ever been rendered to God, or ever can be rendered to him. Jesus Christ is represented in the sacred Scriptures as the Son of God, "the brightness of his glory, and the express image of his person." He is virtually, truly, and essentially God. All the perfections of God centre in him. Works which belong only to God are represented as having been performed by him. All the highest forms of divine worship are required by God to be rendered to him of the holy angels. In a word, the dignity of Christ is prominently set forth in the sacred Scriptures. It is this that gilds the sacred page. It is this that is the glory of Christianity. It is this that is the sun in the spiritual horizon. It is

this that invests the whole Christian system with a heavenly beauty and solemnity. And it is this that imparts such a grandeur and sublimity to the doctrine of the atonement.

The atonement thus made by Jesus Christ required him to be a being of such an exalted character, because the law which man had violated was infinite in its nature, having proceeded from God, who is infinite in all his perfections. It was infinite majesty whose honor had been violated; it was infinite holiness whose sanctity had been invaded; it was infinite justice whose rights had been trampled upon; it was infinite love and goodness whose purity of object had been insulted. To bring about a reconciliation in such a cause, no man, no number of men, no angel, no legions of angels, nay, all angels and men united, were inadequate. No priest of less dignity than the Son of God could render a suitable atonement. If human or angelic sacrifices could have made the atonement, certainly God would never have allowed his Son, his only begotten Son,

to have left the joys of heaven—disrobed himself for a season of his divinity—taken upon himself our nature—come into this world and offer himself an atoning sacrifice on Calvary, to effect a reconciliation between heaven and earth. It was in view of the value of Christ's sacrifice for sin, that the Apostle Paul styles the sacrifice as being Christ himself. In Eph. v. 2, he says: "Christ hath loved us, and given *himself* for us, an offering and a sacrifice to God." In 1 Tim. ii. 6, "Who gave *himself* a ransom for all." In Heb. i. 3, "When he had by *himself* purged our sins." vii. 27, "He offered *himself*." ix. 26, "He appeared to put away sin by the sacrifice of *himself*.

The real value of the atonement, therefore, rendered by Jesus Christ, consisted chiefly in the dignity of his character. His divinity could not suffer. It was his humanity alone that suffered. But his divinity being so closely and so inseparably connected with his humanity, added value to the atonement, as being "the Son of God," who suffered and died on the cross in behalf

of guilty man. The Apostle Paul, in his Epistle to the Hebrews, is very explicit on this subject. He shows clearly, to every reasonable man, the inferiority of legal sacrifices, in contrast with the sacrifice that Christ rendered on the cross to take away sin. He bases that superiority of Christ's sacrifice over others, on his divinity. Christ, the High Priest of the New Covenant, is exhibited before us, to be the brightness of the Father's glory, and the express image of his person—to be preferred to angels—to be God whose throne is for ever and ever—to be Jehovah who laid the foundations of the earth—the heavens are the works of his hands—his remaining for ever. In fine, it is upon the solid basis, that Jesus being the Son of God, that the great Apostle shows the infinite superiority of his sacrifice to that of all other sacrifices presented in the sacred Scriptures, to cleanse our souls from all sin. Here, then, we see the value, the real value of the atonement.

Again, there are other important considerations in connection with his divinity, that

reflect lustre to his value in the work of redemption. One is, his relationship, not only to God, as being his only begotten Son, but his relationship to man, as being his kinsman in the flesh. Christ was truly man. He was born as a man. He lived like a man. It was required of him to be like unto us, having a body that he might offer it as a sin atoning sacrifice. In view of this relationship, he was touched with the feelings of our infirmities. He could sympathize with us in our trials, temptations, and afflictions. As man, he could gain our affections, move our hearts, and influence us to love and obey him.

Another consideration to show the value of his atonement, is that he offered himself as an atoning sacrifice *voluntarily*. We had done him no service. We had made no kind return of favor. It was love that drew him from the skies. It was love that influenced him to die in our behalf. When the time had arrived for him to assume our nature, he said, "Lo I come, I delight to do thy will, O my God." In the days of his hu-

miliation, when speaking on this subject, he says, "No man taketh it (meaning his body) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." When the time had arrived that he was to be betrayed into the hands of sinful men, he *voluntarily* went up to Judas, and said, "Friend, wherefore art thou come?" And without making any attempt to escape, or offer resistance, he delivered himself up to them. When condemned by that unjust tribunal, he did not complain on account of that dreadful sentence that was pronounced upon him. When arrayed in mock apparel, and exposed to insult, he offered no resistance. When thorns were driven into his sacred temples, he uttered no complaint. When nailed to the shameful tree, and hung between two thieves, he, like the harmless lamb that is led to the slaughter, did not complain of his ill-treatment, but *willingly* submitted himself to it. When he had completed his mediatorial work, he *meekly* yielded himself up into the hands of his heavenly Father, saying, "Into *thy* hands I commit my spirit."

Again, there is another very important consideration, calculated to show the value of the atonement made by Jesus Christ, which is, that in offering up himself as an atoning sacrifice for sin, he *fulfilled the covenant* entered into between himself and his Heavenly Father. Covenants require two parties. And unless both parties are agreed, touching the matter covenanted about, the covenant is of no avail. If God had not accepted of the conditions of Christ's sufferings—sufferings however severe, they would have been all in vain. They might have appeared as an interference on a solemn subject. They might have been intrinsically very valuable, but relatively worthless, in accomplishing the object desired. But we are not left to conjecture on this momentous subject. We have the authority of the sacred Scriptures, that Christ, in the work of the atonement, acted in perfect accordance with the covenant relations entered into between himself and his Heavenly Father. He was to see the travail of his soul, and be satisfied. "He (according to the Apostle

Paul, in Acts ii. 23,) was delivered over to crucifixion by the determined council and foreknowledge of God." Again, he says in the most explicit language, in Rom. iii. 25, "Whom God hath *set forth* (ordained) to be a propitiation through faith in his blood.'" The Apostle Peter declares in his 1st Epis. i. 19, 20, "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish, and without a spot, who verily was *foreordained* before the foundation of the world." In perfect accordance is the language of John, in Rev. xiii. 8, "The Lamb slain *from the foundation of the world.*" In view of which scriptural declarations, we are authorized to say that Christ, in offering up himself, and thus making an atonement for human guilt, acted in perfect accordance with the covenanted relations entered into between himself and his Heavenly Father. He, the meek, the innocent, the uncomplaining Lamb, *voluntarily* submitted himself to crucifixion, in order that an atonement might be made for

sinful man. And God, his Heavenly Father, in the hour of sore trial, withdrew the light of his gracious countenance from him, which so greatly overwhelmed him, as to lead him to cry out in heart-rending agony, "My God, my God, why hast thou forsaken me?" The work of redemption was completed. The battle was fought. The victory was won. Hell was confounded, Satan abashed and discomfited. Angels took up the strain the Saviour uttered, "*It is finished,*" "*It is finished.*" Heaven re-echoed with the sound. The saints of God rejoiced. The earth was glad. God can maintain all the perfections of his nature, and yet save the trembling, believing soul. Here is comfort. Here is consolation. Well may the Christian sing:

"Jesus, the Lord, the mighty God,
An all-sufficient ransom paid:
Invalu'd price! his precious blood
For vile rebellious sinners shed.

Amazing goodness! love divine!
O may our grateful hearts adore
The matchless grace, nor yield to sin,
Nor wear its cruel fetters more."

CHAPTER VI.

THE MANNER IN WHICH THE ATONEMENT EFFECTED.

UNDER the ceremonial law, the Lam was offered in sacrifice at the Passove to be pure. And in order that the p might be satisfied of this, they were al the space of four days to make an exa tion. If the least spot or blemish was on the Lamb, it could not be offered i crifice. To this the Apostle Peter all when he calls our Lord "A Lamb wi blemish or spot." This type was lit fulfilled in relation to Christ. He er into Jerusalem four days before the over, the time of his crucifixion, appa to offer to all an opportunity of exam into his whole life and character, to testimony of his personal purity. Agre to which, Pilate, his judge, declared a

time of his trial, "I find no fault in this man."

Christ was a perfectly holy being. The least particle of sin could not be charged to him in any manner, either in his thoughts, words, or deeds, during his eventful life. No part of the suffering which he endured could therefore in any way be inflicted upon him, for his own sake. When, therefore, we are told by Isaiah in the 53d chapter that, "It *pleased* the Lord to bruise him," it was not a bruisement or punishment deserved in consequence of the least sin committed by himself, but they were sufferings endured solely as a substitute for man.

All such general expressions in the sacred Scriptures must be understood in the same sense as, "Ought not Christ to have *suffered?*" "It behooved him to *suffer?*" "Christ *suffered* for us," &c. All these passages are directly based upon the doctrine that all his sufferings were endured to effect that atonement which he has made for man.

Again, there is a class of passages that may be quoted, which place this subject be-

yond the power of contradiction. The Apostle Paul says, in Rom. iii. 25, "Christ is set forth as a propitiation through faith in his *blood*." In Rom. v. 9, "Being justified by his *blood*." In Eph. i. 7, "In whom we have redemption through his *blood*." In Eph. ii. 13, "Are made nigh by the *blood of Christ*." The Apostle Peter says in 1st Epis. i. 18, 19, "Ye are not redeemed with corruptible things—but with the *precious blood* of Christ." The Apostle John, in his 1st Epis. i. 7, says, "The *blood* of his son Jesus Christ cleanseth us from all sin." In Rev. i. 5, "Who washed us from our sins in his *blood*." In v. 9, "Thou hast redeemed us to God by his *blood*." In these passages, we have it expressly declared that we are *justified—redeemed—washed—cleansed and made nigh unto God, by the blood of Christ*. The blood of Christ is here presented as holding a prominent part in effecting our salvation. The Apostle Paul declares most emphatically, in his Epistle to the Hebrews, ix. 22, "And without *shedding of blood* is no remission." This truth is presented in very strong language in Leviticus, xvii. 11,

"It is the *blood* that maketh atonement for the soul." The term *blood*, is used here for the life itself, inasmuch as the life is in the blood—the *blood* possesses the living principle, and the whole body is derived from it. Thus presenting the blood, was virtually the same as if the entire sacrifice in all its dying agonies was actually presented. According to which truth, that since there is no remission of sin, without the shedding of blood, then Christ is held up before us in all his sufferings and death upon the cross, in actually and effectually making the atonement for the salvation of man.

We are told by the sacred historians, that Christ was crucified. Crucifixion was a punishment inflicted upon robbers, assassins, and rebels. It was regarded the most shameful, the most ignominious, the most cruel death that a human being could endure. The sufferer was nailed to the cross, having his hands and his feet extended. The position of his body being thus unnatural, added to his pain. The hands and feet of a man abound with a multitude of nerves and tendons, which being pierced

with nails, heightened the misery of the sufferer. In case of the least motion, the sensations of pain experienced are the most acute. The exposure of so many wounds to the open air created an inflammation, which every moment increased the poignancy of the pain of the sufferer. And thus the anguish and misery of the sufferer increase, until death comes a welcome messenger to release him from all his sufferings. Our blessed Saviour, in our behalf, endured the death of the cross to the utmost extent. He refused even the stupifying draught that was usually given to blunt the sensations of the pain of the sufferer.* Christ truly drank the bitterness of the cup of the death of the cross to its very dregs.

Humiliating, painful, and agonizing as was his death on the cross, yet the agony of soul which he endured *far* exceeded that

* In the book of Exodus, xxx. 22-26, a description is given of the holy incense that was burned upon the golden altar, to propitiate the favor of God. We are told that the spices of which this incense was composed, had to be beaten *very small*. So Christ had to be bruised before the incense of his sufferings and death could be accepted in our behalf.

of the pains of the body. Here let it be remarked, that the sufferings which he endured were principally *mental.* He exclaimed in one place, "My *soul* is exceeding sorrowful, even unto death."

That the sufferings which Christ endured were chiefly *mental*, will appear evident from an examination of the Word of God. Isaiah expressly declares, in the liii. 10, that his *soul* was made an offering for sin. "When thou shalt make his *soul* an offering for sin." If his *soul* was indeed the sin offering, then the sufferings which he endured were an atonement for sin, because they are called the *travail* of his soul. Isaiah says, liii. 11, "he shall see the *travail* of his soul and shall be satisfied."

Again, that the sufferings of Christ were chiefly *mental*, will appear evident, when we follow him into the garden of Gethsemine. He with his omniscient eye saw the dreadful scene before him of his own humiliation—his scourging—his revilings—the pointed thorns about to be driven into his sacred temple—the cross—the nails—

the spear—the quivering of his flesh on the cross, and his cruel death; the sight of which was so dreadful to him, that sweat as it were drops of blood fell to the ground. He, under the deep exercise of mind which he beheld, so overwhelmed him, that he prayed three times to his heavenly Father, "that if it were possible, *this cup* might pass from him."

The sacred historians do not inform us that he uttered any complaint, when he was humbled by being stripped of his raiment—when a crown of thorns was put upon his head—when his face was spit upon, and he openly ridiculed. They do not tell us that he even made any complaint when he was scourged, extended on and nailed to the shameful cross.

All these reproaches and sufferings we apparently swallowed up in the sufferin within his soul, as the river is swallow up in the ocean. Isaiah, in liii. 7, descri him as being "oppressed and afflicted, he *opened not his mouth:* he is brough a lamb to the slaughter, and as a sl

before his shearers is dumb, so *he opened not his mouth.*" His complaint only arose when his Heavenly Father deserted him. This was an affliction which darkened his mind, which overwhelmed him, and which drank up his spirit. This was the soul and life of his chief sufferings. This gave such a poignancy to the bitterness of his soul, that he cried out, not like a dying man, whose nature is exhausted, but as one in full vigor of life and sense crieth out, "My God, my God, why hast thou forsaken me!" Well might the Christian Poet exclaim:

> "O Lamb of God! was ever pain,
> Was ever love like thine?"

Again, let it be remarked here, that although his mental agonies on the cross constituted the chief sin-offerings that made the atonement effectual, yet all his sufferings, all his humiliation, all his teachings, all his acts of kindness, good-will, and beneficence, were brought into the account. Nay, his whole life, from the moment of his birth to the time that he uttered the em-

phatic words on the cross: "*It is finished!*" all, all were concerned and accounted in the great work of the redemption of man from sin and death. All were, as it were, so many sums, paid from time to time, into the treasury of the Lord, until the final great, cancelling one was made on Calvary.

Again, the sufferings of Christ were endured in his human nature. Though possessing a divine nature, yet in that he could not suffer and die. His sufferings were endured in his human nature. For this express object he became incarnate, that he might have a body to offer as an atoning sacrifice to God for man. This world was the place where sin was committed by man, and in this world it became necessary to have the atoning sacrifice rendered, to vindicate God's character and laws, and thus open a way for the justification of man. Here it was that God was manifested in the flesh. Here it was where the divinity of Christ was clearly manifested in the wonders that he wrought, and the miracles that he performed. Had the divinity not been con-

nected with his humanity, he could not, for aught we know, have perfected the atonement, because sin being so exceedingly odious in the sight of God, and that too, being committed against him, an infinite Being, none but an infinite Being could make an atonement. Christ being God, and thus infinite, could alone make the atonement. His divinity being connected with his humanity, sustained him in his sufferings, until infinite justice was satisfied with the mighty atoning sacrifice. Then, and not till then, he expired on the cross. When he thus expired, the atonement was perfected for the salvation of man.

"Lamb of God for sinners wounded!
Sacrifice to cancel guilt!
Thou the Word, the Lord's Anointed!
Son of Man, and Son of God."

CHAPTER VII.

THE EFFICACY OF THE ATONEMENT.

a. The atonement of Christ *expiates our guilt.* It is self-evident that wherever sufferings are endured by an intelligent being, there guilt must have been previously contracted or imputed. According to this truth, our Lord himself knew no sin, and yet he endured more sufferings than any being ever has endured or ever can endure. He endured all these sufferings from God, from men, and from devils. Now the question naturally arises, why all these sufferings? What evil has he done? What law has he violated? What great sin has he committed? Did he not lead an innocent and a harmless life? Were not all his words words of wisdom? Were not all his actions acts of kindness? Was not his whole life, from his

cradle to his crucifixion, one of kindness, good-will, and beneficence? Was not his last prayer on the cross offered up to God in behalf of his blood-thirsty murderers? Why then all his sufferings and bitter pain? The answer is, he had undertaken to redeem us from the curse of the law, which we have brought upon ourselves in consequence of sin. He became surety for the discharge of that infinite debt which we have contracted; and in order to discharge it to the utmost farthing, he was held responsible. Divine justice would not relax an iota of her demands, and would not be satisfied until all her claims were promptly and fully discharged. Here then we have a key to unlock the history of all his sufferings. Though men and devils were the executioners of his sufferings, but our sins were the meritorious cause. Isaiah declares, "He was wounded for our transgressions, he was bruised for our iniquities." Yes, there is not an idle word that we have spoken—there is not an evil act that we have done—there is not a sin that we have committed,

that was not a sword in his bones; and it was only by his bearing our sins in his own body on the tree, that our guilt could be expiated. In view of effecting this gracious object, John the Baptist exclaims, in John i. 29, "Behold the Lamb of God which *taketh away* the sins of the world." The apostle John exclaims, 1 John iii. 5, "He was manifested to *take away* our sins," etc., to bear away or to expiate our sins by taking them upon himself.

By virtue of the atonement which Christ has thus made, our debt can be discharged, the curse can be removed, and we receive an honorable discharge. Or, as the Christian Poet expresses it:

> "'Twere you, my sins, my cruel sins,
> His chief tormentors were:
> Each of my crimes became a nail,
> And unbelief a spear.
> 'Twere you that pulled the vengeance down
> Upon his guiltless head:
> Break, break my heart, O burst mine eyes,
> And let my sorrows bleed."

b. The atonement of Christ reconciled

*us to God.** The declaration that Jesus by his death has reconciled God to man must not be understood as if God was influenced

* Although the expression Christ reconciled us to God is not found in the exact phraseology in the Bible, yet we have expressions of precisely the same import. The Psalmist says, Ps. vii. 17, "God is *angry* with the wicked every day." Isaiah xii. 1, addressing God says, "Though thou wast *angry* with me, thine *anger* is turned away." Jeremiah, speaking of God, says, iii. 12, "He retaineth not his *anger* longer because he delighteth in mercy." Here are a number of passages of Scripture which declare that God is *angry* with the sinner. Now if God is *angry* with the sinner, then God is in an *unreconciled* state with him.

Again, there is another class of passages, which declare that God has become reconciled. Ezekiel, speaking of God, xvi. 63, says, "When I *am pacified towards thee* for all that thou hast done, saith the Lord God." The apostle Paul, in Rom. v. 10, says, "When *we were reconciled to God* by the death of his Son."

Again, in the phraseology of the Scripture, when a sinner is said to be reconciled to God, it implies that he has adopted some means to bring about this reconciliation. Such is the import of the passage in Matth. v. 23, 24, "If thou bring thy gift to the altar, and there remembereth that thy brother hath 'aught against thee,' leave there thy gift before the altar and go thy way: first be *reconciled* to thy brother, and then come and offer thy gift." This passage is decisive on this subject. The person addressed is the offender. The offender has nothing against his

to feel a compassion for man only after Jesus had satisfied the demands of the law, by suffering the punishment it prescribed. No. For a judge, who, having a compassionate heart, may inflict the severest punishment on the offender out of respect to the law, and for the good of society. As the executor of the law, he must lay aside all personal feelings to the offender, even if he were his own son. The dignity of the law, the stability of the government, and the good order of society, require it. So God, as the moral Governor of the Universe, must require the

brother, the offended one, but the offended one has something against him, the offender. He therefore is called upon to go to him and seek a reconciliation, i. e., to go and reconcile his brother, the offended one, to himself. This is the only meaning that this passage can bear agreeably to its phraseology. On the same principle, when it is said, Christ reconciles us to God it implies that that reconciliation has been effected through some medium—that medium is Christ.

Again, The word *propitiation* as used in Rom. iii. 25 1 John ii. 2, 4, 10, implies unreconciliation. Christ is presented before us to take us out of that unreconciled state, and bring us into a state of reconciliation—peace with God.

ıcution of the threatened penalty upon the ınder, whoever he be, unless a satisfac- ı is rendered, or an atonement made, so t the honor of the government can be intained in all its purity. To effect ich, God himself devised the great plan of vation, by which man could be pardoned accordance with the principles of his gov- ıment as declared in his revealed Word. *d so* loved the world that he gave his on- begotten son,—"*God spared not his own n*, but delivered him up for us all." The ıth of Christ itself, in many passages, is ıresented as the most striking evidence of ı love of God to the human race. God s reconciled to us by the death of Christ. ə are not to infer that God was literally gry with us and would have delighted in r destruction. No, but his wisdom found the death of Christ the ground on ac- ınt of which he can save the penitent ıner, without doing violence to the digni- and honor of the law. Hence the Apostle ul tells us, in 2 Cor. v. 18, that God *re- nciled* us to himself through Christ, i. e.,

God has, through the sacrifice of Christ, accomplished his wish to extend pardon to the sinner in a manner consistent with the law, and thus he has become reconciled to fallen, penitent man. God can now maintain the dignity of the law, and yet save us with an everlasting salvation at his own right hand, or, as it is expressed by the Christian Poet:

> "My God is reconcil'd,
> His pard'ning voice I hear,
> He owns me for his child,
> I can no longer fear;
> With confidence I now draw nigh,
> And Father, Abba Father! cry."

c. The atonement of Christ has made peace between man and God. Man by nature is at enmity with God. He is waging war against the author of his being—he is opposing his puny arms against the arms of Omnipotence. God, the Governor of the Universe, in consistency with his moral government, cannot allow enmity against himself; his honor is too sacred, his law is too holy, his justice too inflexible, to suffer such rebellion and opposition in his own kingdom;

he therefore cannot be at peace with the transgressor, without manifesting in some manner his utter abhorence of the evil deed. What then could be done? What plan could be devised to bring peace and save the transgressor from that awful doom which awaited him in the eternal world? Behold, the Son of God became our Peace-maker! "On me," said he, "be their curse, O my Father, let thy sword awake against me, who am thy fellow: inflict their punishment on me, and let them go free." The offer is graciously accepted, and according to the predictions of Isaiah, "the chastisement of our peace was upon him." His sufferings and death graciously opened the way for our salvation. God is now at peace with the penitent. God can now receive him to his paternal arms, lift upon him his reconciling countenance, adopt him into his family, and make him an heir of heaven and a joint heir with Christ in glory. In view of this, the Apostle Paul exclaims in Coll. i. 20, 21, "And having made peace through the blood of his cross, by him to reconcile all things

unto himself, and *you* that were sometimes *alienated* and *enemies* in your minds by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unspotted in his sight."

> "Jesus, the name that calms our fears,
> That bids our sorrows cease;
> 'Tis music in the sinner's ears:
> 'Tis life and health, and *peace*."

d. The atonement of Christ cleanses us from the pollutions of sin. Man by nature is a depraved being. His soul is a sink of sin. A disease is fastened upon him which infests the whole man, and renders him odious in the sight of God—unholy in the presence of angels and pitiable by the redeemed. Though man has, by his inventive genius, discovered many ingredients to ease the body of pain, and often to restore the sick to their afflicted friends, yet here is a disease which infests the whole man, which has in all ages baffled the knowledge and the skill of the ablest physicians, and caused

them to exclaim, "it is beyond the reach of medicine." Man, with this disease, is a miserable and a wretched being, incapable of discharging his duty to his God, his duty to his neighbor or to himself. In this sad state what could be done? Who could procure medicine to heal this disorder? Neither man nor angels with the noblest exercise of their inventive powers could do it! God entered into covenant with his Son; his blood alone could open a fountain for sin and uncleanness; his blood alone could cleanse man, heal his disorder, and restore him unspotted to the pure eyes of God. The Son came—sheds his heart's blood on Calvary, and thus a fountain was opened for sin and uncleanness. This shedding his blood was the principal end of his sufferings. Did Christ give his back to the smiters? It was by these stripes that we are healed. It is by these stripes that a healing balm has been procured to cleanse us and purify us from the pollutions of sin.* In view of this sublime

* Dr. Darwin, a celebrated physician of London, called this spiritual disease "*the fear of hell.*" And although he

subject, John, the Revelator, in a vision, heard a new song in heaven. The heavenly choir are represented as addressing Jesus in the following anthem: "For thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests." We upon the earth, in view of the atonement, can chant in strains of the living melody:

"There is a fountain fill'd with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

Again, Christ not only has opened a fountain for sin and uncleanness, but he is *himself the Physician that applies the blood to the wounded and sin-sick soul.* When a sinner is made sensible of his real condition

was an infidel, yet he candidly acknowledged, from observation, that there was no prescription so effectual for its removal as the Gospel of Christ. What this infidel acknowledged from observation in the case of sin-sick souls all the redeemed in heaven and upon earth can testify to from happy experience.

by nature; when he realizes himself as lost, ruined and condemned by Almighty God; when he is humbled in consequence of his sins, and is looking about for aid and relief, Christ addresses him in language so tender: "Wilt thou be made whole?" When the sinner is willing to trust himself into his hands, it is then that he applies his blood to his wounded soul, and the once ruined, lost and condemned sinner is made to rejoice in the pardoned love of Jesus Christ. His guilt is removed. His fears are gone. His wounded spirit is healed. Christ takes up his abode in his soul, and he is to him his all and in all. It is related of a certain heathen on the Malabar coast, that he inquired of some of their priests how he might make an atonement for his sins. He was directed to drive iron spikes sufficiently blunted through his sandals. On these spikes he was directed to place his naked feet and walk 480 miles. He undertook the journey, and while he halted under a large shady tree, where the Gospel was sometimes preached, one of the missionaries came and preached in his

hearing from these words, "The blood of Jesus Christ cleanseth from all sin." While the missionary was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, "*This is what I want.*" And he became a living witness that the blood of Jesus Christ the Lamb of God, taketh away the sins of the world.

To the happiness, the joy and the consolation which this poor heathen experienced after his conversion to Christianity, all Christians can abundantly testify. Christ is their all and in all. They can sing:

"Christ is my everlasting all,
To him I look, on him I call,
He will my every want supply,
In time and through eternity."

CHAPTER VIII.

THE EXTENT OF THE ATONEMENT.

THE Prophet Isaiah, in the liii. 6, declares, "*All* we, like sheep, have gone astray; we have turned *every one* to his own way; and the Lord hath laid on him the iniquity of us *all*." These words define the extent of the atonement. The word *all*, in the last part of the sentence, means the *all* mentioned in the first part, and both mean the *every one* in the middle portion of the verse. If one should feel disposed to restrict the meaning of the word *all*, in the last sentence, then, according to sound criticism, he must restrict the meaning of the word *all*, in the first part of the sentence, the conclusion will evidently be, that not *every one* of the human race has gone astray from God—a truth which is contrary to the express declarations

of God—which is contrary to correct observation, and to the experience of every man in every age of the world. Henry, in his valuable Commentary, remarks on this passage, "For whom this atonement was to be made; it was the iniquity of us all that was laid on Christ; for in Christ there is a sufficiency of merit for the salvation of all, and a serious offer made of that salvation to all, which excludes none that do not exclude themselves."

To place this doctrine beyond any reasonable doubt, let us examine impartially the Word of God.

There are a number of passages which represent the atonement of Christ *in general*—*without any limitation*, except in which the conditions of its blessings are to be enjoyed. The Apostle John, iii. 16, says "God so loved the *world*, that he gave his only begotten Son, that *whosoever* believeth on him should not perish, but have everlasting life." No words can more clearly convey the idea of an unlimited atonement, than these. If any one should have doubts as to

the unlimited extent of the atonement, by the use of the word *world*, that this word does not mean *world* in its general acceptation, those doubts will be removed by the use of the expression "*whosoever* believeth," &c. It is as much as to say, if any sinner in the habitable globe, whoever he is, and wherever he is, who will believe in Christ, shall be saved.

Again, the same apostle in his 1st Epis. ii. 2, declares in language that cannot be misunderstood, "He is the propitiation for our sins, and not for ours only, but also for the sins of the *whole world*." The apostle here evidently means by the expression "*for our sins*," the sins of believers in Christ, or Christians. And by the expression, "*the sins of the whole world*," the sins of unbelievers throughout the intelligent world. The import of the declaration is, Jesus Christ is the propitiation for the sins of believers in him; and not for such only, but also for the sins of all unbelievers.

Examine the language of John the Baptist, when he pointed his inquiring country-

men to Jesus Christ, i. 29, "Behold the Lamb of God, which taketh away the sins of the *world*." The apostle here evidently means by the expression, "*of the world*," of all mankind, both Jew and Gentile. His work was not to be limited to the Jew, but was also extended to the Gentile; it was not to be confined to any particular portion of the world, but was designed to open the way of salvation to all men, without distinction.

The Apostle Paul, in Rom. v. 18, says, "Therefore as by the offence of one, judgment came upon *all men* to condemnation; even so by the righteousness of one, the free gift came upon *all men*, unto justification of life." Here the apostle evidently teaches that the extent of the atonement made by Jesus Christ reaches as far as the curse brought on us by the sin of Adam. The expressions *all men*, in both sentences, have the same meaning. In attempting to limit the extent of the latter one, we must of necessity limit the extent of the former. The conclusion would be, that the judgment men-

tioned above did not come upon all men to condemnation—a doctrine which is contrary to the express declarations of God in the sacred Scriptures. By adopting both expressions, in their obvious and legitimate significations, we have the truth,—that the extent of the atonement is as unlimited as is the extent of original sin.

The Apostle Paul, in his 1st Epis. to Timothy, ii. 1–6, informs us that Christ "gave himself for *all*." He "exhorts that supplication, &c., be made for *all men*." He urges this duty of praying for all men, upon two considerations, 1st, the willingness of God to save all men; and 2d, the ransom that had been made for all. Upon these two considerations, we are exhorted to pray for all mankind. And if we are exhorted to pray for all mankind, does it not argue equally conclusive, that God desires the salvation of all mankind? And if he desires the salvation of all mankind, it is implied that an atonement has been made for them, as the basis on which these petitions can be urged upon us as a duty, and which,

too, renders these petitions acceptable to God. For had no atonement been made for our guilty world, no offers of mercy would ever have reached us—no kind invitations would ever have saluted our ears—no tender appeals would ever have cheered our desponding hearts, and no encouragement to prayer would ever have been given. The atonement is the foundation upon which all spiritual blessings and privileges which we enjoy rest—they derive all their virtue and efficacy from it. Take away the atonement, and the whole superstructure of man's redemption is gone. Take away the atonement, and all the offers of mercy and pardon, all the spiritual blessings and privileges, are of no avail. No ray of hope to guide us in our path to heaven, would ever have appeared in the spiritual horizon; but night, dark night, would still brood over our guilty world. The heavens over us would be brass, and the judgments of God would be poured out upon us without any mitigation. But blessed be God, an atonement has been made—an atonement full, com-

plete, unlimited. Upon its broad foundations the Gospel message of salvation to a guilty world is based—its offers of mercy and pardon are extended, and derive all their virtue, all their energy, all their efficacy, to a penitent bleeding soul.

We might multiply passages of a similar import, in confirmation of the truth of an unlimited atonement, but we will present other testimonies bearing upon the same subject under consideration.

a. We will examine *the Invitations of the Gospel*, and see whether they are not general in their character. Let us select a few, out of the many passages that might be selected. God, in Isaiah xlv. 22, says, "Look unto me, and be ye saved, *all the ends of the earth*, for I am God, and there is none else." Listen to the message that the Saviour gave his apostles, Mark. xvi. 15, "Go ye unto *all the world*, and preach the Gospel to *every creature*." Attend to the declaration made to those who were invited in the parable, Matth. xxii. 4, 5, "Behold I have prepared my dinner; my oxen and

my fatlings are killed, and all things are made ready; *come unto the marriage.*" Now observe that those identical persons who were afterwards destroyed for their contempt and rejection of the call, were the very ones, who, having been invited, made light of it, and went their way. Hear the language of the Apostle Paul, 2d Cor. v. 20, "We pray you in Christ's stead, be ye reconciled to God." Look in the last chapter of the Bible, Rev. xxii. 17. There is an appeal made to sinners—an appeal, one would think calculated to remove every doubt from the mind, if any do exist, of a soul's welcome to Christ, an appeal urgent and winning in its very nature: "The spirit and the bride say come. And let him that heareth, say come: and *whosoever* will, let him take of the water of life freely."

Let it be observed here, that all these invitations are general in their character. They exclude none. They call upon all to come and accept the blessings offered. They imply no discrimination on the part of God. No, they are made in all the candor and

sincerity of God. They are designed for all mankind, without distinction of country, age, color, grade, or condition in life. The only direct influence which can be drawn from these invitations, is, that they are not only based upon the atonement, but directly imply one that is unlimited in its extent, and adapted to the salvation of all that will come.

b. This same truth will appear evident, when we consider that *sinners are expressly upbraided and condemned*, for not becoming interested in the atonement, or in the provisions of the Gospel for their salvation. "This is the *condemnation*," says the Saviour, in John iii. 19, "that light has come into the world, and men loved darkness rather than light, because their deeds were evil." We are informed, in Matth. xi. 20–24, that upon another occasion "he began to *upbraid* the cities wherein most of his mighty works were done, because they repented not." Over the rebellious and unbelieving Jews, he is represented as uttering affecting complaints. John v. 40, "Ye *will not* come

unto me, that ye might have life." Here evidently the blessings of the atonement were presented before them, but they, being stubborn and unbelieving, would not repent and come to Christ for salvation; or, as it is expressed by Henry, "The only reason why sinners die, is because *they will not come* to Christ for life and happiness: it is not because they *cannot*, but because they will *not*." Hence the severe reproof and condemnation of Christ.

Sinners are represented as guilty before God *in rejecting* the provisions of the Gospel. Take, for example, the parable of the Marriage Feast, recorded by Matth. xxii. 1–13. In it, we see that certain persons were invited to the entertainment which was prepared. But they made light of it, and would not come. For this rejection they were not only blamed, but condemned and punished. We are told that when the king heard of it, he was wroth—he sent forth his armies, and destroyed those murderers, and burned their city. In the parallel parable by the Evangelist Luke, i

the xiv. 24, it is declared, "None of those men which were bidden shall taste of my supper." It must be noted here, that those men who refused to come to the feast, represent those who will finally perish. No one will pretend to say that those men could not come, but they would not come. Abundance of provision was made for them. It it declared, too, in the invitation: "All things are ready; come unto the Marriage." Again, "Come, for all things are now ready." This invitation was given in all sincerity and candor, but it was rejected, and for this rejection they were *condemned* and *punished*. Here we perceive that the invitations of this parable are based upon an unlimited atonement. This truth is as clear as the sun in the firmament, shining at mid-day.

c. This doctrine will appear evident, when we consider that *unbelief* is everywhere represented as the reason why sinners perish in the eternal world. Let it here be distinctly remarked, that the atonement is not salvation. No, it only opens the door of salva-

tion. It is the way that has been opene for the salvation of man.

We are saved by grace through fait Faith is the hand by which we lay hold salvation. Hence the importance attach to faith, in the scheme of redemption r vealed in the Gospel. It is by this exerci that we receive the atonement, and rest u on it for justification and acceptance wi God. "He that believeth shall be save he that believeth *not* shall be damned Here you perceive the Gospel of salvati lays the blame of the sinner's condemnati at his own door, viz., upon his unbelief. A a farther confirmation of this truth, we ha these representations in the Gospel: "H that believeth *not*, is condemned alread because he hath not believed in the name the only begotten Son of God." Here y perceive that sinners are not condemned b cause no atonement has been made for the but because they *will not* lay hold of th atonement provided for them in the Gosp because they *have not* believed in the nam of Jesus Christ, the *only name* whereby s

ners can be saved. Take another declaration of the same character. "If ye believe not," says the Saviour, in John viii. 24, "in me, ye shall *die* in your sins." The only rational conclusion to these passages, is that if sinners die in their sins, it is evidently *not* because *no* atonement has been made for them, but *because* they rejected the atonement made—the *only* way of salvation opened by God for man.

Again, the sacred writers speak of those who have been atoned for by Christ, but yet perished in their sins. The Apostle Paul says, in Rom. xiv. 15, "Destroy not him with thy meat *for whom Christ died.*" Again he says, in 1st Cor. viii. 11, "And through thy knowledge shall thy weak brother perish, *for whom Christ died.*" The Apostle Peter, in his 2d Epis. ii. 1, speaks of false teachers, who "even *denying the Lord that bought them*, and bring upon themselves swift destruction." Here are three instances recorded in the Bible, of persons who, having received the benefit of the atonement, but yet are supposed to have

perished. A question arises, would the inspired penmen speak of them in the manner they do, if the death of Christ had produced no effect upon their spiritual relation to him? Let candor answer this question.

d. In the day of judgment, the rejection of Christ will be the ground of the sinner's condemnation, and *not that* no atonement had been made for them. This truth is contained in the following passages: John iii. 18, "He that believeth on him is not condemned, but he that believeth not, is condemned already, *because* he hath not believed in the name of the only begotten son of God." Mark xvi. 16, "He that believeth *not* shall be damned." 2 Thess. i. 7, 8, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that *obey not* the Gospel of Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

In a word, the whole of the 25th chapter of Matthew declares that men will be judged

by Christ in the last day, not because no atonement had been made for them, but because of their rejection of that atonement actually made for them. It is their unbelief in Christ as their Saviour and Redeemer that will close the gates of heaven against them. It is this sin that will open to them the world of wo, and fix their doom there in endless despair and misery.

e. It is upon the doctrine of an unlimited atonement that salvation is *made possible to every son and daughter of Adam.* It is upon this doctrine that ministers of the Gospel are authorized and encouraged to issue the proclamation of repentance towards God and faith in the Lord Jesus as the conditions of salvation to a lost and a ruined world. It is upon this broad basis that benevolent institutions are established and patronized, designed for the eternal happiness of man. It is upon this glorious doctrine that missionaries of the cross are sent out to heathen lands to proclaim to them the glad tidings of salvation. It is upon this foundation that we are authorized and encouraged in

the name of Jesus Christ to warn, ex beseech, and entreat men of every c grade, and condition in life, wherever fo to embrace the Gospel of Christ for eternal good. Nay, it is upon this sub truth that we can adopt the heart-stir language of Cowper, the Christian poe his glowing description of the final and versal spread of the Gospel:

"The dwellers in the vale and on the rocks,
Shout to each other, and the mountain tops,
From distant mountains catch the flying joy:
Till nation after nation taught the strain,
Earth rolls the rapturous hosannas round."

f. From the above scriptural repre tations of the extent of the atonement pass on to the consideration of other im tant topics connected with this subject, thus present it in a clear light.

There are a class of passages which a that the blessings of the atonement are embraced and participated in by all tho whom they are graciously extended. following are some of the most promi

asserting this solemn truth: Isa. liii. 8 and 11, "For the transgression of *my people* was he stricken." "By his knowledge shall my righteous servant justify *many;* for he shall bear *their* iniquities." Matth. i. 21, "He shall save *his* people from *their* sins." Acts xx. 28, "To feed *the church* of God, which he purchased with his own blood." Eph. v. 25, "Christ also loved *the church*, and gave himself for it, that he might sanctify and cleanse it." John x. 11, 15, "I am the good shepherd.—The good shepherd giveth his life for *the sheep*."—"I lay down my life for *the sheep*." Tit. ii. 14, "Who gave himself for *us*, that he might redeem *us* from all iniquity, and purify unto himself a *peculiar people*, zealous of good works." Rom. v. 8, "But God commendeth his love towards *us*, in that, while we were yet sinners, Christ died for *us*." Rom. viii. 32, He that spared not his own Son, but delivered him up for *us* all, how shall he not with him also freely give us all things?" 1 John iv. 10, "Herein is love, not that we loved God, but that he loved *us*, and

sent his Son to be the propitiation for our sins."

These passages afford great consolation and encouragement to Christians, because they personate them in contradistinction from the rest of mankind. But they do not assert that the atonement is limited to them; they do not exclude others from a participation of the same spiritual blessings and privileges. They only point out the actual effect of the atonement, when sought and applied and secured for the salvation of the soul.

A happy illustration of the above is afforded us in American history. During the Presidency of Washington a rebellion arose in the Western part of Pennsylvania, commonly called "the Whiskey Rebellion." After sending several proclamations to obedience in vain, Washington sent an army with a proclamation offering pardon to all those of the rebels, in the name and in behalf of the government, who would lay down their arms, and subscribe their names and allegiance to it. This offer was made to all

thout distinction. All were called upon come and subscribe their names. Noing was required of them but a willing comance with the proffered conditions. Some the rebels refused. They were treated ordingly. Now, if an individual, speak- of the rebels pardoned, should say, "they re saved from impending destruction," candid man would infer that the same ffered offers of pardon had not included those also who continued rebellious, and consequence of which were punished by Government. Thus God, the sovereign ler of heaven and of earth, has issued his clamation of pardon to this rebellious rld through Jesus Christ. All are invito come, without distinction, to accept proffered offer of mercy. If any refuse comply with those conditions, their deiction is inevitable. Those complying h the conditions are styled the justified, righteous, the saved, &c. They actually nifest the result of their acceptance of l compliance with the conditions of the

proclamation of divine mercy made to them through Jesus Christ.

The above passages and illustrations clearly show us that instead of discouraging any one from seeking the Lord, because he might not, as he supposes, be one of the chosen of God, they are calculated to encourage and stimulate every one to improve the means of grace, and without delay seek his eternal interest in Christ in God's appointed way.

g. An objector rises and says, "if the atonement is unlimited, then it follows as a necessary consequence that all mankind will actually be saved." In reply, it might be stated that the inferences, drawn from the preceding discussion of the subject, ought to satisfy every reasonable man of the inconclusiveness of such a dangerous doctrine. But in order to present this subject in a clearer light, let it be remarked again that the atonement is not salvation, but that it is only *opening the door of mercy and pardon* to the humble inquirer in Christ. There is no

more connection between the atonement and the actual salvation of all mankind, than there was between the abundant entertainment mentioned in the parable of the Marriage Feast, and the participation of those who refused to comply with the invitation and come to the feast. What benefit, I would ask, was the abundance of the supper to those who not only made light of the invitation, but it is also asserted that each one attended to his own particular business at home. Not in the least degree. It could do them no good. It did not afford them either pleasure or profit. It only manifested their ingratitude and unthankfulness to the giver of the Feast, and fixed on them the guilt of a base rejection of the gracious provision made for their entertainment.

So it is with the atonement made by Jesus Christ. Its provisions are ample and sufficient for all mankind. The motives it holds out and the influences which it is designed to exert upon its recipients, are exceedingly great and glorious, and precious. But if its invitations are rejected, and its

gracious offers are not heeded, it will augment the condemnation of the sinner. The Saviour gave the unbelieving Jews the following rebuke in view of the spiritual blessings which his coming into the world had conferred upon them. John xv. 22, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sins."

h. Again, the atonement lays all mankind under obligations to return to God, because, under its remedial institution, the door of mercy alone is open to them and upon the conditions of their compliance or non-compliance their eternal destiny is suspended. If the conditions are complied with, their eternal interests are secured—the arm of the Lord will embrace them and shield them from all harm, but if those conditions are rejected, their condemnation is sealed. The door of divine mercy is for ever barred against them. The last ray of hope is extinguished, and they sink, sink to irremediable wo and dark despair.

It is of the greatest importance that this

distinction between the atonement and its application are kept in view. For by it every candid inquirer after truth will be enabled to decide the correct exposition of those passages which are frequently perverted and tortured to sustain the doctrine of universal salvation. We refer to such passages as the following: That Christ "died for all." "He tasted death for every man." "He taketh away the sins of the world." "By the righteousness of one the free gift came upon all men unto justification of life." These declarations of God's word refer to the atonement, and not to its results. They point out the extent of its provisions, but not salvation itself. They open the door of mercy, but do not secure the happiness within. They present motives, encouragements, and influences, which, if complied with, our eternal salvation is secured, but if rejected, "the wrath of God and the Lamb will abide with us for ever." "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

i. An unlimited atonement vindicates the character of God in the rejection of the wicked to irremediable wo. All mankind by the moral law stand condemned by Almighty God. This is a doctrine clearly substantiated by the Bible. We need not here enter into any proof upon this solemn subject. Admitting this truth, we see at once the situation, the awful situation, of man by nature. But God, instead of visiting us in his judgment, has "found out a ransom." That ransom is no less than the heart's blood of his only begotten Son, by the shedding of which, the gates of heaven are thrown wide open before us. The conditions, as based on the atonement, are, "He that believeth shall be saved, but he that believeth not shall be damned." By virtue of this plan, God can now, on the one hand, proclaim through heaven and earth, "As I live, saith the Lord God, I have no pleasure in the death of the wicked." He does this We are living witnesses of it. We have heard that message. Nay, we are commissioned to proclaim it to earth's remotes

nds. Let if be proclaimed until "the gdoms of this earth are become the king- ıs of our Lord and of his Christ." But :he other hand, this plan fully vindicates l in the execution of his threatened judg- ıts upon the sinner. God having placed and death, heaven and hell, before him; l having presented the most powerful ives and the most heart-stirring appeals ›re him to influence him to accept of sal- on; God having, in one word, done all ; he consistently can do, without a viola- . of his Divine attributes, to save him n endless wo; but if he still will not be uenced, the judgments of God must come n him in great severity. No charge of ɔlty can be laid upon God. No shadow eproach can rest upon him. His laws immutable. They must be obeyed, ıgh heaven and earth perish. God has ɔn us some awful exhibitions of his jus- upon individuals and nations. But in ınstance has he given us such an exhibi- ı of his justice as in the case of the suf- ngs of his only begotten Son on Calvary;

a scene so awful that Nature put on her drapery of mourning. Now, if God has so awfully exhibited his justice upon him, though he suffered not as one who had violated God's holy laws, but he suffered in our behalf and in our stead, in order that salvation might be made possible to a guilty world, what idea then can we form of those judgments that must be executed upon the sinner, who not only stands already condemned by the moral law, but in addition to which, has increased his guilt by staining his rebellious footsteps in the blood of his dear Son—who has turned a deaf ear to all the offers of mercy—to all the solemn warnings and tender appeals of his God! Who, I say, can form any idea of those judgments, and who can blame God for the execution of the same judgments upon the sinner—a sinner who continues such under all those affecting, moving, and awful circumstances in which he is placed in the providence of God, all designed for his salvation, and yet lives in sin? God is just, and he will administer his judgments in justice. Angels

knowledge this, the saints in glory acowledge this, the wicked in the world of pair acknowledge this. Let sinners then w this solemn subject by the light of revtion. Let them remember that fearful ponsibilities are resting upon them. Let m calculate, if possible, the value of a celess, deathless, immortal soul, and the sery, the awful misery, that awaits that l in the eternal world, without an interest Christ. Let them remember how much ends upon a moment of time. Time can calculated, but eternity cannot.

" Eternity is just at hand,
And shall I waste my ebbing sand,
And careless view departing day,
And throw my inch of time away!"

CHAPTER IX.

RESULTS OF THE ATONEMENT.

From the preceding discussion of the trine of the atonement by Jesus Christ are now prepared to speak of the resul this interesting subject to man. Based on this doctrine, man is now as it placed upon some high eminence, and is mitted to extend the vision of his obs tion, in solemn contemplation of God, the great work of redeeming grace.

a. The atonement in an eminent de illustrates *the character of God in his tions to man.* God, as the moral Gov of the Universe, requires obedience to a commands, in every part of his vast do ions. Whenever and wherever disobed manifests itself, justice unsheathes her s and demands satisfaction. Man disobe the punishment the law prescribed v have inevitably followed, but mercy

love interposed, desirous of effecting a reconciliation. Wisdom was called upon to devise a plan whereby God, the moral Governor, could maintain his laws perfect, and yet save the rebellious, trembling sinner, upon conditions made possible by Divine grace. Power was called upon to carry into effect the plan of reconciliation proposed and adopted. This plan of reconciliation, proposed and adopted in the court of heaven, was the substitutionary sacrifice of the Son of God. In this plan all the perfections of God, apparently at first sight variant, unite and blend together in the most harmonious order and action, in man's redemption from sin and its sad consequences. Each perfection appears in the transaction in which they are respectively engaged, more glorious than ever they did before. All exhibit their respective traits and characters, and give a more open and vivid display of themselves to an intelligent universe, than, for aught we know, they would ever have done, or ever could have done, in any other plan. Had man suffered the penalty of the law without

the offer of mercy and pardon, all the perfections of God would have acknowledged the justness of the sentence; but in the plan adopted, all shine with a lustre and solemn awe that is calculated to draw an intelligent universe to revere, adore, and bless God for the display of his redeeming grace, and strike terror and dismay in the hearts of those who dare continue in open rebellion and sin against the mandates of heaven's high King.

To illustrate the above principle, look at God's treatment of his Son, after he had taken the sinner's place, and was about to be offered up on Calvary, an atoning sacrifice for sin. In this transaction there was something apparently awful, unnatural, and horrid. God, we are told, not only bruised him, but even Isaiah solemnly declares that "it *pleased* the Lord to bruise him." A question may arise here, had not God a love for his Son, his only begotten Son? Did he not announce his birth by the voice of angels? Did he not on several occasions protect him from the grasp of his enemies? Did he not

thrice from heaven declare in an audible manner that he was his beloved Son in whom he was well pleased? And yet when Christ stood the most in need of his smiles, to comfort and cheer him, then his Father not only forsook him, but bruised him, and even took *pleasure* in bruising him. Certainly, there is something apparently awful, unnatural, and horrid, in the conduct of God, the Father, towards his Son.

How different were the feelings and conduct of Jacob to his children, particularly when Benjamin was demanded of him to go to Egypt? "Me," says the afflicted father, "have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me?" How different were the feelings and conduct of David to his rebellious son, Absalom, when he heard of his death, "And the king was much moved, and went up to the chamber over the gate and wept; and as he went, this he said, O my son, Absalom, my son, my son, Absalom! would to God I had died for thee, O Absalom, my

son, my son." Such, such then being the affection of parents to their children, and yet our Heavenly Father manifested apparently such a different disposition to his Son, his only begotten Son? But awful, unnatural, and horrid as the conduct of the Father appeared towards his Son, yet reasons can be assigned for such conduct, sufficient to cause the tongue of the Christian to sing redeeming grace, and Christ's dying love. When this transaction is viewed in the mirror of the covenant of redemption entered into between God and Christ, in the offer of salvation to man, then all its horrid features are removed, and we see all the perfections of God displayed in the most illustrious and glorious manner. By virtue of this covenant, the majesty of the law was manifested in having such a dignified being as the Son of God subject to it. Its authority was established in having its punishment inflicted upon Christ. Its holiness was declared in having nothing less than the blood of Christ, as an expiation for its violation. Its justice was displayed, in that it did relax nothing of its

requirements, even of the Son of God. Now then we see the reason why the Father was pleased to bruise Christ, since by bruising him, all the perfections of God are more eminently displayed and established, than if the whole of earth's population had been for ever banished from his presence, and consigned to inconceivable wo and eternal torment.

But again, this conduct of the Father to his Son added to the *glorification of his own great name*. Though God the Father, before the incarnation of Christ, was glorious, but since his death, he is transcendently more glorious. When our Saviour was about to be betrayed into the hands of sinful men, he said, "Now is the Son of Man glorified, and *God is glorified* in him." In that awful hour, the perfections of God harmonized and shone very conspicuous. In the language of a late eminent writer, "we are at a loss which to admire most, the inflexibility of his justice, which required such a sacrifice, or the height of his love, which gave it; his inviolable truth in punishing sin, or the extent of his mercy in pardoning the sinner;

the holiness of his nature in manifesting such indignation against iniquity, or his wisdom or goodness in providing such a way of deliverance from it. Every attribute of the Deity is incomparably more glorious than it could have been in any other way; mercy shines in the way of satisfying the demands of justice, and justice in the way of exercising mercy."*

Has the character of God been thus eminently displayed in the atonement made by Jesus Christ?—then we should adore him in the loudest strains. Angels highly adored him, at the incarnation of his Son into our world. Angels would have been angels still, for aught we know, though Christ had never come; but we would have been condemned and for ever lost. And did angels at his advent sing, "Glory to God in the highest strain, peace on earth and goodwill to man," and shall we be mute? Shall our affections be cold and languid? Shall our hearts be dead to redeeming love? Shall our tongues be palsied and silent? No. Let

* Simeon.

our hearts be touched—let our lips be opened—let us celebrate his dying love in psalms and hymns and spiritual songs. Let us join in singing:

"Glory to God, in highest strains,
In highest worlds be paid!
His glory by our lips proclaim'd,
And by our lives display'd!"

b. The atonement of Christ shows us the *exceeding hatred of God against sin.* We can know something of the evil of sin, by the expulsion of the rebel angels out of heaven. We can know something of the evil of it, in the banishment of our first parents out of Paradise, and the flaming sword that was placed at the door of its entrance, to prevent their return. We can know something of the evil of it, in the destruction of the antediluvian world, the overthrow of Sodom and Gomorrah, and the cities of the plains. All these, and other sad instances, that might be mentioned, are sad mementoes of the evil of sin; but we shall never know and realize sin in its real odiousness, unless

we view it in the tragic scenes of Calvar
There the Son of God is extended on t
cross, and expiring in agony, for the expre
purpose of putting away sin from our worl
Yes, it is there he endured the wrath of h
heavenly Father, which was enkindl
against him, when he took the sinner's plac
How dreadful must sin appear to the pu
eyes of a holy God! It was sin that dre
Christ from the skies, and influenced him
lead a life of suffering in this world. It w
sin that wounded his sacred head—that ag
nized his soul in the garden—that led hi
to Calvary—that nailed him to the cros
and drew out his heart's blood as a sin-ato
ing sacrifice to God. There we behold bo
the evil of sin, and there we behold the r
medy too. And is sin so odious in the sig
of God, that it required such an awful e
hibition to show its enormity,—how odio
ought it to appear in our eyes? How v
should flee from it, and shun its very a
pearance!

Again, let us remember, that even befo
a single transgression could be forgive

Christ had thus to submit to the shameful, to the painful death on the cross by crucifixion. Viewing sin in this light, we see and feel some of its enormity; we see that it is that abominable thing which God hates. We can now understand the language of the apostle, in which it is spoken of "as exceeding sinful." At the foot of the cross is the place where the bitter tears of repentance flow the most profusely. It is there we can learn and do learn the exceeding evil of sin. It is there, when viewing the Saviour dying in the deepest agony, that we can and will pray for the Spirit's influence, to create within us a clean heart, and purify our souls from the least and the last remains of sin. Let us, individually, adopt the language of the Christian poet:

"'Twas for my sins my dearest Lord
Hung on the cursed tree,
And groaned away his dying life,
For thee, my soul, for thee.

Oh how I hate those lusts of mine
That crucified my God,
Those sins that pierc'd and nail'd his flesh
Fast to the fatal wood!

Whilst with a melting, broken heart
My murder'd Lord I view,
I'll raise revenge against my sins ·
And slay the murderers too."

c. The atonement of Christ shows *the greatness of his own love to our world—the motives which he presents, and the influences which he exerts, to draw us to himself.* There is no principle in human nature so powerful as that of love. Love overleaps barriers—overcomes obstacles—removes prejudices, and beholds a beauty and a loveliness and an excellency in objects not noticed by others. Love is the main-spring of all holy actions, and the essence of all true religion. When we look to Jesus, there is a beauty and a loveliness in him, which is nowhere else to be found. His love is a holy love; it is not changeable, but abiding. It is a love that is endeared by his tears and consecrated by his blood. There is an attraction in him, of which the world knows nothing. It is a love that is unequalled—unparalleled—heavenly, in its origin and influences upon the hearts of men. It has drawn God

and man, heaven and earth, together into one sweet cord of affection. If the heart is cold and indifferent to spiritual things, a view of Jesus as the babe in Bethlehem, and the sin-atoning Lamb on Calvary, will warm up that heart, break the fetters that sin has entwined around it, and diffuse tears of deep repentance, in view of its coldness and obduracy. That sinner will begin to reason, "Can such a great sinner as I be pardoned; can mercy be exercised to me, who am so deeply depraved?" He looks to Jesus, he there learns that "his blood cleanseth from all guilt." He there learns that "he is able to save to the uttermost all that come unto God by him." He hears his Saviour's voice saying unto him, "Him that cometh unto me, I will in no wise cast out." He now takes courage, and begins to venture on him. He lays hold on the promises of the Gospel. His heart begins to be drawn out to his Saviour. There is now a beauty and a loveliness in him, such as he never saw before. There is now an attraction in him, such as he never felt before. He now begins to feel

that the burden of guilt is removed. Peace has taken up its abode in his heart, and he begins to taste the blessings of pardon. His God is reconciled, and he is owned a child, an heir of heaven. Now he understands what is meant by the doctrine of justification by faith in Jesus Christ. He now learns, that although the death of Christ is the meritorious cause of justification, yet faith is the instrument by which pardon is obtained and mercy is found. He now sees that Christ is the object of faith, the great centre of attraction to all the redeemed, both in heaven and on earth. He now sees that Christ, by his death, hath destroyed death itself, its power is lost, and its bitter pangs are removed. He now sees that life and immortality have been brought to light by the Gospel which Jesus Christ has proclaimed to us. Yes, he sees that the Gospel of Christ takes man in his depraved state—reveals to him a Saviour—opens and sanctifies his vile heart—makes him a new creature in Jesus Christ—preserves him from temptations—leads him through the different

changes of his earthly pilgrimage—stands by him in the sad hour of death—points to the tomb as the pathway to heaven, to happiness, to a blissful immortality beyond this world. His soul catches the bright beams of the sun of righteousness—his ears hear the song of the redeemed—his eyes behold the Lamb upon the throne, radiant with glory, surrounded by myriads of heaven's inhabitants. His soul is full of light and love, eager to leave this tenement of clay and soar away. He shouts in transports of joy, "O death, where is thy sting! O grave, where is thy victory!" 'Tis done. The curtain drops. Time ceases. Eternity commences. Blessed Gospel! Well mayest thou be styled glad tidings of great joy!

"Oh, for a thousand tongues to sing
My dear Redeemer's praise:
The glories of my God and King,
The triumphs of his grace!"

d. The atonement of Christ is *the procuring cause of the Christian's admission into heaven, and the principal source of his en-*

joyments there. From the preceding considerations, we see that man is justified by faith, in the atonement made by Jesus Christ. And, "if justified by faith in Jesus Christ, we have peace with God." And if peace with God, then we are children by Divine grace. And if children by divine grace, we are constituted "heirs of heaven, and joint heirs with Christ in glory." And if joint heirs with Christ in glory, then "we have an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

"Heaven is procured, prepared, taken possession of, and retained by means of the atonement. The blood of the covenant constitutes the title to possession." The Apostle John, in Rev. vii., represents one of the Elders asking him "What are these, which are arrayed in white robes? And whence come they? And I said unto him, Sir, thou knowest. And he said to me, these are they, which came out of great tribulation, and

have washed their robes, and made them white in the blood of the Lamb. *Therefore*, are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them." The reason assigned for the admission into heaven of that vast multitude spoken of by the apostle, was through the blood of the Lamb, or the atonement made by him. "*Therefore are they before the throne of God.*" The Apostle Paul declares, in Heb. x. 19, "We have boldness to enter into the holiest by *the blood* of Jesus." Here again the blood of Jesus, or the atonement which he has made, is the procuring cause of man's admission into heaven. All the glories of heaven imaged forth by crowns of glory, palms of victory, harps of gold, rivers of life, originate in the atonement. Christ is the great centre of attraction to man, and even to angels. Although the angels of heaven know nothing of Christ's regenerating and redeeming grace, yet they cast their crowns before him and worship him in the deepest manner, for the blessings of the

atonement made by him for lost and ruined man. They unite in all the anthems of praise and thanksgiving that are sung there. They take a delight in everything that has in view the glory of God, the hallelujah of the Lamb, and the eternal well being of man. Heaven being repeopled by means of the atonement, hence the scenes of Calvary constitute the great, the absorbing subjects of contemplation and the theme of the everlasting songs of men and angels around the throne. "Not one thought in the crowd of eternal ideas, not one note in the compass of eternal anthems, not one moment in the round of eternal ages, can there be, but refers to Christ crucified. Heaven is no place for flight from the recollections of Calvary! It is filled with the apparatus and monuments of atonement! Its atmosphere is brightened by it—redolent of it—vocal with it."

"Jesus, the Saviour, is their theme:
They sing the wonders of his name;
To him ascribing power and grace,
Dominion and eternal praise."

CHAPTER X.

CONCLUSION.

HAVING, through the blessing of God, arrived in our discussion of the doctrine of the atonement to the conclusion, based upon that doctrine as a tried, a sure, and a firm foundation, we would affectionately exhort Christians to realize their true position, their duties, their responsibilities, and their privileges.

Christian brethren, is Christ the foundation on which all our hopes of heaven and eternal happiness rest? Is he the medium of all the mercies that we receive? Is he the "author and finisher of our faith?" Is he that Being "that hath the keys of David, he that openeth and no man shutteth: and shutteth and no man openeth?" Is he the Lion of the tribe of Judah, who will come on the great day of retribution, clothed in power, enrobed in majesty, and attended by myriads of an-

gels to execute his judgments upon the wicked, but exalt his people to endless felicity? Then let us, by the mirror of the Gospel that he has given us, look in our own hearts to see, so that we may understand our true position before him. Are we by nature depraved? Are our affections estranged from God, the author of our being? Are our judgments debased? Are our hearts defiled by sin? "Has the gold become dim, and the much fine gold changed?" How important then that we individually should realize our real state and condition before him, and apply the sovereign remedy ere it be too late. Time is on the wing, its moments are swiftly passing away? How much depends upon to-day? How little has been accomplished by the best of us, how much remains yet to be done? Eternity is at hand, Eternity with all its solemn realities and fearful responsibilities. How is it with thee, my soul? Art thou prepared to exchange worlds? Art thou washed in a Saviour's blood, and enrobed in a Saviour's righteousness? Remember the language of Christ,

"For what shall it profit a man if he shall gain the whole world, and *lose* his own soul? Or what shall a man give in *exchange* for his soul?" Is the soul of man in danger of being lost, eternally lost, "banished from the presence of the Lord and the glory of his power?" How deeply interesting our position, how solemn our responsibilities! Has a Saviour come? Has an atonement been made, an atonement full, free, complete? How important that that atonement should be secured and applied! Let faith lay hold of it and obtain the blessings that belong to it and flow from it. Let it be the study, the aim, the object of our most earnest wishes and our most fervent prayers, to possess it while it is called to-day, experience its saving effects upon our hearts and consciences, realize our sins forgiven, and our acceptance with God through the merits of Christ's redeeming love.

Christian brethren, having a comfortable hope of our acceptance with God, through our Lord Jesus Christ, let us realize our duties to ourselves. We are exhorted "to grow

in grace," to advance in the divine life, to "go unto perfection,"—"forgetting those things which are behind, and reaching forth unto those things which are before, pressing toward the mark, for the price of the high calling of God in Christ Jesus." To progress in this divine life, let the prayerful reading of the Word of God be a regular, conscientious duty. Let us impress its heavenly truths upon our minds. Let us illustrate its precepts by a consistent life, and manifest it by a holy conversation. Let Christ be truly precious to us. Let us keep him constantly before our eyes, knowing that he has prepared mansions of eternal rest for us in his heavenly kingdom.

When Christ was upon the earth, he went about doing good. It was his meat to do his Father's will. He has left us a bright pattern after which to copy. Let us truly be followers of him in word and in deed. We have many objects around us to engage our attention, and manifest our interest in the extension of Christ's kingdom upon the earth. We are called upon to be co-workers

with God, in the redemption of this world from sin and ruin. We are his people. We are his agents in carrying forward the work of the Lord. He has entrusted us with a high commission. He has instructed us to go and preach the Gospel of Christ to the nations of the earth, with the express promise of his gracious aid in our work of love. Although he could by his sovereign power convert all the dark corners of the earth, and bring them in humble submission at the feet of Immanuel, and acknowledge him as their Lord and King, but he, in his infinite wisdom, has employed human agency to carry forward his work of mercy to our ruined world. Angels are at his command, and they, for aught we know, would delight to be employed in preaching salvation to guilty man, but God has denied them this gracious privilege. When the Saviour was born, he employed them to announce his coming, and it appears that they never had so much of heaven upon earth, as when they told the humble shepherds of Bethlehem's plains that "a Saviour was born, who is Christ the

Lord." With holy transport of joy they sang that sublime anthem, "Glory to God in the highest, peace upon earth, and good will towards man." Let us take up that song, and with deep and loud voice sound it back to heaven. "Glory to God in the highest, peace upon earth, and good will towards man." Let us rehearse the pleasing story to earth's remotest bounds, and call upon all nations and tongues to join in the hallelujahs of our gracious Lord and King. Let us esteem it a privilege to be engaged in doing good, and in fulfilling our Master's high commands to our fellow-men.

Our Saviour, when upon earth, made a mighty sacrifice for our spiritual and our eternal good; let us follow his example, and make sacrifices of our earthly comforts and goods to advance the spiritual good of those around, less privileged than we are; with heavenly light and knowledge; let the Bible be freely circulated, as being the grand means ordained for the conversion of the soul; let the tract, that winged messenger, fly upon the wings of the wind to tell of sal-

vation and peace; let the Sunday-school be patronized and encouraged by our presence and our personal instructions; let the missionary of the cross be sent to proclaim to the benighted the Lamb slain for sinful man. In a word, let every cause that "has in view the glory of God, the extension of Immanuel's reign, and the everlasting well-being of man, receive our cordial approbation, our fervent prayers, our personal efforts; let no sacrifice be withheld, and no means be unemployed, until

> "Jesus shall reign where'er the sun
> Does his successive journeys run;
> His kingdom stretch from shore to shore,
> 'Till moons shall wax and wane no more."

To my unregenerate friends! The subject of the atonement should be highly prized by you. Although far from God and his righteousness, yet you are not left without hope of pardon and salvation. God has not excluded you out of the covenant of his grace. No; God has thrown wide open the gates of mercy to you. He has placed sal-

vation and peace within your reach. He desires not your eternal misery and wretchedness, but your eternal happiness. He has given his only begotten Son to die in your behalf, and thus remove the obstacles that sin has placed before you in order to prevent your repentance and acceptance with God. God, from his throne of mercy, is beseeching you to become reconciled to him. Had his Son not come into our world and died the shameful death of the cross, heaven would be for ever barred against you. The sweet word, salvation, would never have been heard. The voice of heavenly love and persuasion to accept of Christ would never have saluted your ears. No heavenly motives would ever have been placed within your reach, to influence you to come and live. No offers of mercy would ever have been made. No kind Spirit's attractions, to soften the hard heart, to enlighten the darkened understanding, and sanctify the vile affections, would ever have descended from heaven. The gates of Gospel grace and pardon would never have been opened. The

to heaven and eternal happiness would
r have been pointed out. But the
h of God would have been poured out
out mixture. The heavens above you
d be brass, and the dark pit of eternal
air would be open to receive you, to
ent you, in company with wicked spi-
throughout an endless eternity. But
on of God has come and died the shame-
eath of the cross, that heaven and eter-
appiness might be offered to you, upon
itance and faith in Christ. To influ-
you to repent and embrace salvation,
is placed great obstacles in your way to
nt your eternal ruin. Impenitent man;
e you can accomplish your eternal ruin,
must stain your rebellious footsteps in
lood of your blessed Saviour; you must
our heart against bleeding mercy; you
resist the solemn warnings and the
r expostulations of your heavenly Fa-
; you must resist the influences of the
Spirit; you must go contrary to all
ears, to all the entreaties, and the ten-
ppeals of your Christian friends; you

must desire an eternal separation from the presence of your God and Saviour, from the society of angels, and all the blood-washed throng in heaven. Is your heart made of steel, that you can and will oppose all these? Pause and reflect, before you make the fatal decision.

Again, God not only has placed great obstacles in your way, my impenitent friend, to prevent your eternal ruin; but, on the other hand, has placed powerful motives before you to incline you to come in his appointed way and be saved. God declares, in the most solemn manner, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; for why will ye die, O house of Israel?" Christ, in addition to the shedding of his heart's blood, to make atonement for human guilt, calls upon the sinner, in the most feeling manner, to embrace his doctrine and be saved, saying, "Him that cometh unto me I will in no wise cast out." Again, he says, "Come unto me, all ye that are weary and heavy

laden, and I will give you rest." The Spirit of God has come into this world to convince the world of sin, of righteousness, and of a judgment to come. That Spirit has often striven with you, desirous of leading you to heaven and eternal salvation.

Finally, my impenitent friends, if you are not willing to come in God's appointed way, remember that your case is hopeless, and your everlasting doom will inevitably be sealed. A rejection of the atonement shuts up, at once, the door of mercy to you, and consigns you to irremediable wo and dark despair. The apostle solemnly declares, in 1 Cor. iii. 11, "Other foundations can no man lay than that is laid, which is Jesus Christ." Again, he says, in Heb. x, 26, 27, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Here, then, there is no alternative. You must either receive Christ, or be eternally lost. You must

either embrace his doctrine, or endure the wrath of Almighty God. Repentance, immediate repentance, is your remedy—your only remedy. God commands all men, everywhere, to repent. Repent and live. Disobey and perish. "Choose ye this day whom ye will serve."

"Sinner come! for here is found
Balm that flows for every wound;
Peace that ever shall endure;
Rest eternal, sacred, sure."